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Paragraphs Worth Quoting.

THAT Marconi should have succeeded in transmitting the letter "S" across the Atlantic without a wire to carry it, is a wonderful feat. When he succeeds in transmitting an intelligible message in the same way, it will be a wonful achievement. Until his experiments have reached the latter stage, there is, perhaps, no great incentive to grow enthusiastic over what wireless transoceanic telegraphy may mean for civilization. Once demonstrated to be commercially practicable, however, it could not easily be overestimated by any enthusiasm about its value. It would, as nothing previous has done, emphasize the next-door neighborliness of all the earth, and we have already begun to realize keenly how the cultivation of that sense of the smallness of the world is a potent peace-keeping and mission-inspiring influence. When the very currents of the air carry direct to your ears the whispers of India and China, "the heathen at our doors" will get to be a mightily inclusive phrase. It will be more difficult than ever to distinguish in principle between home and foreign missions then.—*The Interior.*

The Heathen At Our Doors.

Two contributions to our Famine Fund last year were sent by our friend, the Rev. Dr. Annand, who is in charge of the Training Institution for the South Sea Island Missions, on the island of Santo. We thought it probable that part of the money was contributed by converts who had formerly been cannibals, and we wrote inquiring. His reply is :—"You are quite right in believing that part at least of our contributions came from former cannibals. The parents of all our students were at one time cannibals and a few even of the students themselves had tasted human flesh in their younger days. Though the eating of human bodies is still very common in the interior of this island and on Malekula, yet elsewhere it has almost, if not entirely, ceased, and even here it will soon be a thing of the past. The work pretty much all through the group, is making good progress. Now and again we hear of slight backsets .... Things are again improving on Erromanga. Mackenzie has lately lost his very best native helper, whom he will miss very much. Five of his lads are returning home from the Institution now. They are fine young men."

Cannibal Contributors.

Former cannibals contributing to Famine relief! Their sons, "fine young men," going forth as preachers of the gospel! Such failures are missions!—*The Indian*

Standard.

Finding the Pole vs. Evangelizing the World.

The nearest approach yet made by any explorer to the North Pole is by Abruzzi, who came within about 250 miles of it. Lieutenant Peary and E. E. Baldwin are aiming for it from different directions. It has been computed that 400 human lives have been lost and $75,000,000 spent already in efforts to reach this spot. We need not affirm that such expenditure is irrational or uncalled for, but certainly, as related to the welfare of the race, the attempt is not fit to be named in the same year with the sublime work for the world's evangelization.—*The Missionary Review.*

Protestantism in France.

At a recent meeting in London, England, it was stated that in France, there are at the present time, 30,000,000 people who have left or are protesting against Roman Catholicism, and 25,000,000 who are totally indifferent to Christianity. With numbers of these there is an unsatisfied longing for something higher and better; in fact, God and His Word is what they want and need so much. It was shown that among those who have believed on the Lord Jesus Christ, there are some whose lives are full of faith and zeal even amid isolation and persecution. The speaker also gave a graphic description of his visit to a mountain Sabbath-school, where all present, men and women, young people and children, had repeated to him verses of Scripture. On expressing joy and surprise at this unlooked-for experience, an old man of seventy-five years of age said, "Monsieur, before God there is no age, we are all children."—*The Faithful Witness.*

A New Tongue for the Bible.

For the first time there is a prospect that a translation of the Bible into the language of Little Russia will be published. The Russian scholar Kulesch, who died some years ago, left a translation on which he had spent years of labor. It was revised by the learned J. Leivizki, enlarged and improved, and the widow of Kulesch then sought to have this first translation of a Little Russian Bible printed. The Russian religious press censor, however, refused this permission. Mrs. Kulesch then applied to the British and Foreign Bible Society which paid her 5,000 rubles for the manuscript and will shortly issue it from their presses.—*The Interior.*

Industrial Schools in India.

The Industrial idea as a part of mission work is being appropriated with remarkable success. The increasing number of famine waifs left to the care of the missionaries in western India during the past year has compelled an earnest consideration of its possibilities from a practical standpoint, and in this respect the famine has brought a blessing to the surviving children.

In a recent presentation of the advantages to accrue from the establishing of Industrial Training Schools, attention was called to the following hoped-for results.

1. A death blow dealt to the caste system.
2. Provision made for Christian converts.
3. A means furnished of elevating the depressed classes.
4. Compensation for losses and sacrifices made by converts.
5. Correction of false pride engendered by some kinds of education.
6. An important step leading toward self-support in Indian churches.

While the subject of Industrial Schools is being so freely discussed and their number is increasing, it may be well to call attention to this advice found in the *Life of Pundita Ramabai*: "Those who would successfully solve the problem of the industrial employment of Indian Christians will be wise to take into consideration the systems of family industries indigenous to the country."—*The Missionary Link.*

What Our Missions In Egypt Have Accomplished.

By Rev. H. G. Mc Vey.

THE last century was remarkable in many of its achievements; but in none was it more remarkable than in the mission work of the church of our Lord. During the first *fifteen* centuries of the Christian dispensation the gain in the Christian church was about one hundred million. During the *three* centuries following there was a gain of about one hundred million more. During the *nineteenth* century alone the gain was about three hundred million, more than double the number during the eighteen centuries preceding. The last half of the last century witnessed the accomplishment of the greater part of this marvelous work.

We have glided into the scenes and activities of the new century with every advantage for the accomplishment of a stupendous work for God. The subject assigned me is only a small part of the great work, yet it has its place, its influence and its blessed results. Our Egyptian mission is surely "a vine planted by God's right hand, a branch made strong for himself." God in his providence opened the field without any previously planned schemes of man. The "*unexpected*" all along its history is rather remarkable. This is especially true in the generous gifts, in workers and money, from the churches of the British Isles.

The attention of the Associate Reformed church was directed to mission work among the Jews of Syria. In 1844 the Synod established a mission in Damascus, which afterwards was transferred to the Presbyterian church of Ireland. In 1854 Rev. Thomas McCague was appointed a missionary, but was given his choice between going to Damascus or Egypt. He went to Egypt. Just fifteen days after he landed Rev. James Barnett was providentially led to go on a business trip from Damascus to Egypt. Once there he chose to remain. Three years later the Rev. Gulian Lansing was compelled to leave Syria on account of his health. He went to Egypt, his health improved and there he spent his long life in work for his Master. When in Alexandria Mr. Lansing became acquainted with a young minister of the United Presbyterian church of Scotland, Rev. John Hogg, who had been sent to establish a school in that city. Mr. Hogg was afterwards transferred to our church and continued in the mission work until his death. The work has been constantly carried on in that land of the pyramids, from those beginning days until the present.

WHAT HAS BEEN ACCOMPLISHED?

Today there is the United Presbyterian Synod of the Nile. It is composed of four presbyteries, viz: Asyut, The Delta, Middle Egypt and Thebes. Of the 113 cities of 10,000 people, 64 have either a school or a preaching station, many of them both. Of the cities of 15,000 and over, all but two have mission stations established in them. There is an average attendance of 13,000 people, in the 213 preaching stations, every Lord's day. The present membership is 6,500. There are more than 14,000 scholars in the day schools and 10,000 in the Sabbath schools. There are 33 settled pastors, 21 licensed to preach and five theological students, 10 trained workers, 358 teachers, trained in our mission schools. There is one college with 605 students, and one Theological seminary. It is estimated that 25,000 of the natives are evangelized, and more than 50,000 are more or less under the rays of light from the Sun of righteousness. Last year 17,000 copies of the Bible were distributed. The total number of good books reached 75,000 copies, for which $14,000 were received. The contributions of the natives, for benevolent purposes alone, reached $25,000.

The opening of the Soudan to mission

work, through the generosity of the London Missionary Society, is attracting the attention of the church. This has been done through our Egyptian mission. A new and great field is thus open to our church. To my mind two things are worthy of note among the many encouraging features of the work.

I. The rapid coming forth of the native Christians to bear the work and responsibilities of evangelizing their own land. The 59 pastors, licentiates and students are said to be as thoroughly indoctrinated in gospel truth, as convincing and as eloquent and scholarly as the ministers and students of our own land. Add to their number the lay workers and the hundreds of teachers. The influence for God that is going forth through these native Christians must be very great. The time will doubtless soon come when many of the centres now manned by American missionaries shall be turned over to the natives and our missionary energies devoted to new fields. This seems to be in sight.

II. The Influence of Asyut college. Its influence at present is stupendous. The Bible is thoroughly taught in all its departments. The attendance is limited by the capacity of the buildings. The report says there is "not a place for another bed or another sitting at the table." The object of the school is to train young men for the gospel ministry and young ladies for teaching and other useful work. Preachers, teachers, pastors and superintendents of religious work are pouring forth into all parts of the land of Egypt from this fountain of knowledge and life. We are told that it is furnishing more reliable young men for the various departments of the government than any other institution of Egypt. Very many of the students do not enter the ministry, yet they all daily, in the class room, come into contact with the gospel truth and go forth from its doors with new light, and many with their hearts touched with divine love. It, together with all the missionary activities of the land, is accomplishing more for the betterment of Egypt than the annual overflow of the Nile, which is essential to the existence of the nation.

This great work of God needs our constant support and our prayers. It is either *extension or extinction.* Which shall it be? Those who make no effort to fulfil Christianity's destiny through channels such as our Egyptian mission, now described, or worse still, oppose such efforts, are really in league with those who seek to overthrow Christianity. We cannot afford to cease our activities. Should the church settle down at ease as though her work were done, she will inevitably decline. Should she cease to go forth to conquer new fields she will lose her hold on the fields already won.

Let these words constantly ring in our ears as we think of the mission work of the church, viz. *extension or extinction.*

Lawrence, Mass.

Recent Impressions in the Field of Egypt.

By Jessie Harvey Robinson.

WE HAVE all been impressed, as we have visited different parts of our land or traveled in foreign countries, with the fact that our fellow travelers usually see those things that are most interesting to themselves. The historian finds interest in the ancient landmarks, the old abbey or the ivy-covered castle, and the theologian finds his in the haunts of a famous divine or the old manuscript in the museum. So when a woman who was born and brought up in a mission field found herself back in that land on a visit, (while her fellow traveler was tracing the route of the Exodus through the Sinaitic peninsula or finding a high place at Petra) she had an opportunity of looking over the field. Many things interested her. Her

point of view had changed a little during her years of life in the homeland. She could now see things as a worker at home, with a realization of the needs of the home as well as of the foreign fields. Hers was the point of view of those who send the laborers to the work rather than that of those who are sent. A few of the things that were impressed on her mind may be mentioned.

First—The dependence of the foreign missionaries upon the church at home. It was not only in financial questions that this appeared but in their general conduct of affairs. In all their discussions, in their plans and in their prayers, this appeared. Oh! those sincere, heart-burdened prayers for the home church that were offered, for its pastors and people, its missionary and young peoples' societies! Missionaries certainly realize fully the fact that they are the representatives of God's people, doing a work for which they are responsible to them as well as to their God. With what eagerness were the church papers and magazines received and read! "As cold water to a thirsty soul, so is good news from a far country." All this had to be seen to be appreciated, and to be seen by an outsider, as it were.

Second—The development of the native church. The change in the people themselves was remarkable. They seemed to have advanced in culture and in efficiency in the work. The missionaries realizing this are putting more and more into the hands of the native converts. More churches are carrying on their work under the direction of native pastors. There are more native evangelists at work and the teaching of the youth in the college and schools is being put to a greater extent into the hands of the native teachers. The missionary society, which a few years ago was in charge of American women, has now its president, seeretary, and other officers of natives. The entire programme was carried out by native girls. Talks with the men in the theological classes showed that they were coming nearer to the time when they would be better able to be leaders of their own people. The condition of the women showed this progress in a wonderful degree. A visit to a native pastor's family, where the parents and the children all sat down at the table together, made this apparent. The girls are being educated that they may better fill their places as honored wives, rather than the position which their mothers occupied, that of being little better than slaves. Early, or child, marriages are going out of fashion, and now the age of a bride is more likely to be sixteen than younger. Mohammedan houses are open to the missionaries as never before, so that the seed is sown even there. The women are anxious to learn, and even the men find that it is wise for them to open the doors of their harems to the female teachers and Bible readers.

Third. Another impression left on the writer's mind was the great need of more American workers, both men and women, more money and more earnest prayers by the Christian church for a blessing on the work.

Though there are many more missionaries now than there were in years gone by, still a visit to the field proves to the visitor the great need for more workers. There are so many points that cannot be held unless there are reinforcements *soon.* A few days ago a lady remarked of a certain missionary that he was "a jack of all trades and master of most of them." This is certainly true of many of the missionaries in Egypt. They are pastors, teachers, cashiers, bakers, architects, book-keepers and editors as well as keepers of bookstores.

The need of more money for such a work is apparent even to those at home who read the church papers. But what a flood of light comes to him or her who visits the foreign field! Oh, that word *retrench*! To hear the missionaries, as the writer of this sketch did, talk over all the different branches of the work in order to discover where they could cut down the expenses made the heart ache. They even offered to give large sums from their own small salaries that the Lord's work might not suffer or be delayed. It is certainly unappreciation on the part of our good women at home which

keeps them from being enthusiastic in raising the necessary funds to carry on, without retrenchment, the work already begun. Oh, that there was more consecrated money in this happy, blessed land of America! There is great need for more prayer for a blessing on the work. "Paul may plant and Apollos water, but God only can give the increase." The church at home must hold up the hands of her missionaries if their work is to be blessed. The missionaries depend upon the prayers of their brethren at home in a most touching way. They feel that their work *will* be blessed because of the prayers of their dear ones in the far-off land. Shall we disappoint them?

Fourth. Still another impression received during this visit was the importance of the new work—that of the medical men and women.

In the days of the writer's childhood in Egypt, there were English doctors in Cairo and Alexandria only. When sickness visited a missionary's family in the upper country, in the Fayoum, the doctor had to come up from Cairo, and sometimes came too late to be of help. Now the doctors in Assiout are a tower of strength and the two ladies in Tanta a fortress against the powers of disease in that land so full of all kinds of plagues. The hospital in Assiout is a marvel of cleanliness and comfort to the Egyptians. The attendants seek not only the health of the body but the healing of the soul. As far as these two consecrated women doctors in Tanta are concerned, an insight into their work was a revelation of the wonders that can be done for the ignorant, sin and filth diseased women of Egypt. The poor little babies! One used to dread to hear of their being sick, for almost inevitably you would soon hear of their death. Now, there is hope that the time may soon come when less than seventy-five per cent of them will die as formerly before they are one year old.

These are a few of the strong impressions left in the mind of the writer who returned for a few weeks to her native land. Her object in telling of these things is that her sisters in America may take courage from the fact that the Lord is surely blessing His work in Egypt and that they may be inspired to still greater effort in the future. It is her hope also that young women shall realize what a great work it is, and that they may give themselves to it, that they may receive the blessing Christ promised to those who would go into the world and teach the Gospel. Then shall they all in Egypt and we at home rejoice together when the day comes that the Egyptians shall know the Lord.

Wells of Elim.

BY MARGARETTA M. LUCAS.

THE sable garments in which Mrs. Morton's form was robed were not more somber than was the darkness shrouding her soul. For her no sun shone, no flowers bloomed, no birds sang. The hours of day and night were passed in one long stupor of grief, except when she was roused to answer some pressing household demand or when exhausted nature sank into brief unconsciousness. Her son, the pride of her heart, the delight of her eyes, had been taken, and life held no joy, no duty worth living for, to her saddened mind. "He was so bright, so good! he would have made such a fine man!" the mother's heart repeated over and over. "Why did God take him?" Pastor and friends reasoned with her in vain; her family sorrowed over her absorption in the one theme, but had been unable to break the spell. A business disaster had occurred, making a reduced scale of living necessary; almost mechanically she acquiesced in whatever was proposed, took up the changed daily life, but

showed no interest in its details.

But the Master would not forget or forsake His servant, even though she had shut herself out in the darkness, away from the sense of His love and care. Why is it that so many fail to see the providential ordering of the seemingly small things of life? A niece of Mrs. Morton's was boarding with them, ostensibly to attend college; really for the help and comfort her mother hoped she might be in the darkened house. Do you suppose it was only by chance that, on the morning when Mrs. Morton was in her storeroom, selecting some of her little daughter Dorothy's baby clothes to send to the young wife of an unemployed working man, whose first baby found scant preparation for its reception in this world, the aforesaid niece should be rehearsing in her room a recitation for her college literary society? Over and over she repeated one passage?

"Not what we give, but what we share;

For the gift without the giver is bare,"

till the reiteration impressed the words on the listener's consciousness and made her resolve not to send, but take. Her errand accomplished, as she turned away, the woman on the sick-bed said: "It's easy to see, ma'am, that ye've known sorrow, but Him that sent ye to me has comfort for ye;" and the words were like the first breath of Spring over the frozen earth.

The next messenger was Dorothy, who came one day with the petition: "I wish you would go with me to old Hannah's; Tom has been sick for three or four weeks, and I am afraid they need things. She was here to see you one day, but would not let us trouble you."

To the home of old Hannah Mrs. Morton went, seemingly because it was easier to gratify her daughter than to give a reason for refusing; but what mortal can tell just why any one, himself or another, does this or that? The spiritual influences that move us are beyond our ken, too subtle to be discerned by thought. In the humble little home, the youth who lay ill had been of late the principal provider. It was a common enough story, but one that always appeals to our sympathies; the mother, left with three little ones, keeping them together, toiling early and late, sending them to school till, one after another, two were promoted to "that school where they no longer need our poor protection, and Christ himself, bears rule," and only Tom was left, to grow strong and sturdy, and take on his shoulders some of the burdens. Now he was sick, and his mother, trying to care for her boy and earn something for food and medicine, with only the help of neighbors poor as herself, was in sore straits at the time of Mrs. Morton's visit. No trained nurse, no delicacies, but few comforts, and only the barest necessities, were to be seen, while dust and disorder in the once neat rooms proved that the limit of physical endurance had about been reached

"I shouldn't have been so down-hearted!" said Hannah, with grateful tears, after some arrangements had been made for her relief. "It isn't the first time the Lord has opened a way, when my path led right up against a stone wall. It's but slow we are, learning the lessons He sets us."

The first glimmer of a new day dawned in Mrs. Morton's heart at Dorothy's words, on their way home.

"I am going to put a penny in my 'Thankful Box' because papa did not lose his money till after Russel died."

Such a vision of all that wealth had supplied in one case, and that was wanting in the other, passed before her mind and threatened to break the rigid composure until the thought came, "They could not save him for me," and the black cloud settled down again.

The "Thankful Box" referred to had been so christened by Russel when it was instituted in his childhood, and both box and name had been continued as long as he lived. One of Dorothy's earliest recollections was of seeing her mother and Russel put money into theirs in token of some special reason for thankfulness, and very pleased, and proud was the little maiden when allowed to have one of her own. The contents of the boxes furnished, at least in part, the contributions for Praise Meetings. This an-

nual meeting was now approaching.

Mrs. Morton sat reading the leaflet enclosed in the invitation to the meeting, a few sentences of which were: "What have you to be thankful for? First, and most likely to be forgotten, the common daily comforts; next, health and ability and inclination, if you have them, to help others; but also sickness and pain, if they have made you more quick to feel for others; loss of property, if it has led you to realize your dependence upon your Heavenly Father; even the empty cradle, if it tells you that one pair of little feet will never be bruised on life's stony pathways; even a vacant chair, if it speaks of one who has heard the summons, 'Come up higher.' For these, as well as what we all recognize as special mercies, 'Let us enter into His gates with thanksgiving, and into His courts with praise.'"

Long she mused over this leaflet; and when later she received a letter telling of a friend whose only son had gone to Cuba, taken the fever, and died just as his regiment was ordered home, the last words of the writer finished the work that had been going on.

"When you think of her," wrote the friend, "are you not thankful that your son was at home, where you could be with him; that you know that he wanted nothing that love and care could supply; that you know where his form rests in your beautiful silent city on the hill, and that you know that he trusted in Christ?"

At last the springs were reached; the Master's hand had touched the heart and the waters gushed forth, not bitter as Marah, but sweet and healthful as the wells of Elim. After that night of tears and prayers, a different woman presided over the Morton household. In the few days that elapsed before the Praise Meeting, her Thankful Box grew heavy; and when at the meeting after the envelopes were emptied, the pastor read the texts while the money was being counted, Mrs. Morton's bore the inscription, "A broken and a contrite heart."—*From The Home Mission Monthly.*

Across Oregon in a Buck-board.

By Mrs. Jean M. Morrow.

(CONTINUED FROM LAST MONTH.)

According to our reckoning, we were still seventeen miles from Fife and despaired of reaching it that night. While we debated the propriety of camping where we were, a cloud of dust appeared in the distance to the right, and we awaited the coming of the only man we had seen since the solitary horseman of the early morning. He was hauling a load of juniper poles for fence posts. He gave the welcome information that a Mr. Street, twelve miles farther on, would furnish hay and water. So we drove on. Leaving the desert after a time, we passed up Long Hollow, a canyon so narrow that one could throw a stone across it. It was filled with mud springs, and horses and cattle were browsing in the lush grass, sinking into the black marsh at every step. Hundreds of sage hens, a sort of pheasant, were feeding among them and we wished for the skill of the Indian to bring one down with a stone. Long Hollow is true to its name, being thirteen miles long. Signs of Street's, or other habitation, were anxiously looked for, but none appeared. On the contrary the road led out into the desert again, up and down more, and still more, rough, stony hills. The sun was getting low and still it spun out its weary length. Then we entered Buck Hollow, another mud spring canyon with more horses, cattle and sage hens. This time we were descending, the sun was setting, and no ranch was visible. Finally the sight of a square basin, hollowed out of the mud, greeted our eyes, and less than a mile farther on appeared the neat, trim, grassy fields of Street's ranch.

The clear water, instead of sinking into the black mud, was rippling merrily along in neat grass bordered ditches, six inches or more across. A brisk little stream below, edged with willows, added music to the little dell. By the time the tent was set up, the beds spread inside and the camp-fire going outside, the dew was falling, a thing less known on the desert. We were glad to be under a roof, even that of a tent and with the prospect of falling short of Burns by Saturday and of spending the Sabbath where we could.

When opportunity offered we inquired the distance to the long looked for, elusive Fife, and were told, "This is Fife." And the welcome information was added that Burns was only fifty-seven miles away, instead of sixty-five as set down on the postal map. A white frost, added to the dampness of the little valley, made the camp fire doubly welcome in the early morning. But the fragrance of the willows was delicious. Oats had not been threshed here either, and the stage driver was induced to divide his supply of barley with us. Mr. Street said that there was a small community of very nice people about Fife. They have preaching once a month by a Baptist minister.

Leaving Fife the road almost immediately begins the ascent of Buck mountain, a spur of the Blue, a most delightful drive under the pines and over a smooth road, and a complete contrast to that of the day before As we bowled along we were much interested in some tall bushes or small trees which were new to us. The fallen, snowy bloom of recurved petals was similar to that of Japan honeysuckle. The mountain must be between six and seven thousand feet in height, for we came down, down, down to Burns, making no ascents, and Burns is four thousand five hundred feet above sea level. We had dinner at Silver Creek, a beautiful little willow bordered stream with rocky sides and bed. It takes its rise on Buck mountain. The irrigation was good and the ranch buildings tasteful and in good repair. Here we found companions, a man and his wife from Eugene, who wished to try the dry climate of East Oregon. We met them at noon and night for a couple of days when they stopped at Burns.

One of the delights of camping in Eastern Oregon is that after dinner while the dishwashing, packing of lunch box, inspanning, etc., are going forward one can wash the table linen, towels, etc., the hot sun and dry air absorbing all the moisture, so that at the last moment they can be packed quite dry.

Before reaching Riley, the next camping place, the valley of Silver Creek widens out to several miles and is mostly under cultivation. In two or three hours we counted fifteen ranches in sight of the road, all of them apparently prosperous. Where the desert is settled up beyond the line ranch it has almost the appearance of a village of magnificent distances. At Riley they told us that they had not had a sermon preached for two years, and that was by a minister enroute for another place. The tent was very comfortable, though the bread froze in the lunch box in the wagon, as well it might at an elevation of five thousand feet.

A friendly old miner was anxious that we should stop at his place, the Narrows, between Lakes Harney and Malheur. If it proved unsuitable, he said there was a plain road from there to Vale, county seat of Malheur. But it appeared best to keep to the postal route. Watching Frances aid her father in starting next morning he remarked that "a girl is worth two boys," which no doubt is true of the kind of boys he had in mind.

We nooned at Sage Hen beside a large spring of mountain water, eight miles from Burns, our Eugene friend camping at the same time and place. Farther on we passed two streams, one hot and the other cold, flowing out of the same hill. Burns was in sight across the plain for a long time before we reached it. It is a well built little city of a thousand or more. However its importance is not indicated by its size so much as by the fact that it is the center of the cattle industry of Eastern Oregon.

So far there had been little dust, but in Burns it was several inches in depth, and this condition continued to the end of the

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journey. Happily we had provided sufficient Indian matting to cover the floor space enclosed by the tent. The matting was light in weight and almost dust proof and to our surprise lasted through the trip. On a drive through the city we found the dust growing deeper. In answer to inquiries a pleasant looking man, after a moment's thought, suggested for a camping place the fair ground, which he said was grassy, free of dust and with a well of water. He gave us full directions as to location, opening of gates, etc. As it proved he was owner of the property, and made our stay very comfortable at very reasonable expense. We had proposed stopping here until Tuesday to rest and recuperate.

That evening a chance meeting made us acquainted with Rev. Mr. Irwin of the Presbyterian church, who with his devoted wife is laboring here against great odds. Both are deeply imbued with the missionary spirit. They have an earnest little congregation of about twenty members and a neat, tasteful church and parsonage. There is also a Baptist church, with parsonage, holding regular services, and a Catholic church. The Presbyterians have a Synodical missionary in the field, who gives all his time to the oversight of this work in Eastern Oregon. There are no other Protestant clergyman in the county (Harney,) which contains ten thousand square miles. A man once rode ninety miles to ask Mr. Irwin how his neighborhood could "get a preacher." Nothing could be kinder than the brotherly treatment accorded us by this pastor, his family and flock.

Burns has a supply of mountain water, piped from some of the hills above. Wells are common and there are a number of wind pumps. The latter are used in irrigating the lawns, gardens and shade trees. Irrigation from Harney river and Silvies Creek is in course of preparation for that valley. Cattle men are usually opposed to it, but accepting the inevitable are among the promoters of plans for irrigation. Monday we rested up and looked over the pleasant little city, meeting others of its friendly people.

Reports of a waterless stretch of 30 miles over Stinking Water mountains had for days been falling on our ears. We were warned of the necessity of taking that 30 miles early in the day and advised to carry drinking water with us. How the horses were to get through was another question. We had to make 28 miles to Buchanan's, at the foot of this mountain on Tuesday and an early start was desirable. However we were delayed and got off only at 12 M. Our friends, who seemed to entertain an exaggerated fear of the drouthy mountain with the unaesthetic name, urged us to remain until next morning. But it appeared better to move on.

We passed Harney, a neat little village surrounded by grassy meadows. This is a part of Rev. Mr. Irwin's parish. Then we followed the usual variation of hill, dale and isolated ranch with its cultivated fields. In the afternoon we ran into a bunch of cattle which had tramped the beaten road into dust, making the by-road appear the better traveled. We followed the latter for three fourths of a mile, the only time we lost the road during the trip. A cattle man soon set us right. In response to anxious inquiries about the mountain road he said we would need to carry drinking water. As for the horses his reply was reassuring, "Oh, it will be cool on the mountains and they will trot right along without water."

Before sunset we turned in at Buchanan's, making our camp at a place distant from the house, designated by himself. This was the only place on the route where we failed to form a pleasant acquaintance with our camp host. Buchanan held us at arm's length, as it were. And while he doubtless had his nice points, he did not allow us to discover them.

It was something of a climb up the mountain next morning, but that was nothing new. There were no frightful precipices, however, either here or farther on. We lunched at noon on the summit of the mountain, the wind blowing a small hurricane meantime. A fourth of an acre, more or less, of the peak was mud spring, and at one point a barrel had been sunk, the water rising in it clear and sweet. The supply was ample for every need. The drive down the mountain was rocky, rugged and rough to

the last degree. This is the highway made by a road company who received therefor, from the government, a large grant of land. Much of this land is still held by the company and is not open for settlement. After what we had been told about the water supply on this mountain it was another pleasant surprise in the afternoon to come upon a ranch with a good system of irrigation—the clear sparkling water bubbling through the ditches. It was pronounced sweet and good by those who tested it.

That night we camped at Drewsy in the middle fork of Malheur river. It was somewhat depleted by irrigation, but still a mighty stream. Drewsy is a small town of perhaps a hundred inhabitants, its trade, mostly with cattle men, not measured by its size. It has two small, weather beaten churches and three saloons, the latter doing a thriving business. The saloon had been in evidence all the way.

The drive of next day was mostly a descent and, as usual, solitary. About noon we rattled down several miles of stony hill. Those who could be spared from the driving walked to insure safety. There was a small ravine at the bottom, slightly shadowed by bushes and sheltered by the hill from the heat; but there was no water and we drove on. We got out however on a flat that, with neither water nor shelter, fairly sizzled in the heat. Yet it was clean and grassy and we snuggled up on the north side of the hack for lunch. In the afternoon we passed a large tract of improved land well set with trees, but not under present cultivation. It was the deserted agency of the Piute Indians, who are now distributed among other agencies. We were told later, that is when we saw anybody to tell us anything, that "but for the depredations of the Piutes they might still have been at their agency." It is probably true. It is far more probable that, in a majority of cases, the initiative depredation was committed by some "civilized" white man, the Indian retaliating in kind.

Then came a large, well-appointed cattle-ranch with an elegant residence and tasteful surroundings. Next was Beulah, consisting of only post-office and a store; no church of course. It is set on one side of the valley, the mountain above looming darkly. A tedious drive of eight or ten miles down the valley brought us for the night to Hunter's, a genial family in a comfortable farm house of their own building. The altitude is 4100 feet, yet Mr. Hunter has a fine orchard in bearing, consisting of apples, pears, peaches, prunes, etc. He cordially invited Mr. M. to return and preach at some future time.

Much of the road for the next two days was through a canyon just wide enough for the road and bed of the stream alongside. Sometimes there would be water in the latter, then it would sink into the earth to reappear further down the stream. The sides of the canyon, with not a shadow of vegetation, were sliding mountains; that is, of crushed stone—enough, we would think, to macadamize a state. It was depressing to continuously see ahead two or three peaks, which as soon as passed were replaced by others as like them as one pea is like another. Occasionally the canyon would widen out into a fertile valley with homes and cultivated fields. We lunched at one of these under the willows between a large ditch and a mountain stream. The chalky mountain sides, now at a distance of some miles, shone dazzlingly white in the sun. Water was plen.iful and we began to hear of people who had gone down the country eastward for fruit.

Westfall is built on a bald, chalky peak and the night we were there a windstorm swept the town as clean as a floor. The adjoining valleys are very fertile. It is a brisk little town of a hundred or more inhabitants, but with no church of any kind.

Saturday, Sept. 21st, we were again dismally dragging through the canyon with rain a part of the time. We passed a vacant log cabin crouched in against the hill and surrounded by fruit trees. There was a good stone stable, though without a roof, and a firmly built stone terrace stayed the sliding mountain side. The trees were evidently in need of irrigation.

Getting out of the canyon finally and into

a broad valley we came to a large sheep ranch surrounded by poplars. We had been looking for the hot spring where we could have a hot lunch without a fire, and thought we had reached it. However we lunched by a good fire and bought some fine home grown peaches. A few miles farther on the hot spring appeared. It is a boiling spring several degrees hotter than those on the Warm Springs reservation. A spring of cold mountain water flows from a hill of volcanic formation near by.

By 3 p. m. we reached Wickland's, a comfortable farm house nine miles from Vale, where we camped until Monday. We learned that the deserted homestead in the canyon belonged to Mr. W. and were not surprised to hear that his wife's health had broken down in the isolation. We spent a quiet Sabbath at this place.

On Monday we drove to Vale, making a detour down the Valley of Bully Creek. (One longs for authority to re-name some of these places.) The valley is closely settled up by people quite well to do. There is no church, however, and not even occasional preaching of any sort. Vale, the county seat of Malheur, is a well-built little town with a good stone school-house and other good buildings, some of them of stone. There is also a hot artesian well, the water rising high enough to be piped all over the city. There is a beautiful little church building, unfinished inside, belonging to the Methodist Episcopal church South. What services they, or others, have, are held in the court-house. Here we received a two weeks' accumulation of mail and rejoiced accordingly.

Continuing eastward we soon entered the broad valley of the three rivers, Snake, Owyhee and Malheur. The valley is the largest body of arable land in Eastern Oregon, being about 75 miles in length by three to ten miles in width. Much of it lies as level as an Illinois prairie.

Ontario, on the Oregon Short Line railroad, is 16 miles east of Vale. It has a population of about 500 and is the distributing point for the interior country (as far as Burns) described above. The Methodists have a church building with regular weekly services and a resident pastor. The Congregationalists have a church, but are disbanded. A Baptist minister from Idaho preaches once a month. It is in this way, at regular intervals, that the Baptists are carrying forward their church work in Eastern Oregon.

Driving south eight miles we reached Arcadia, also on the Short Line. Its name is a most fitting one, and moreover it has no saloon. Here we set up our tent two weeks, or until we could find a place to live Mr. Morrow began preaching there the last Sabbath of September and the Sabbath-school was organized one week later with 40 pupils and teachers The Board of Publication kindly donated 25 copies of Bible Songs and 30 copies of Junior Quarterlies to the school, and a United Presbyterian friend regularly sends us a number of new copies, Sabbath-school papers and cards, for which we are very thankful. It has been kept up regularly to the present time; also preaching until work was begun at White Settlement five miles west. At the latter place a Sabbath-school was organized, the first of January, with 25 pupils and teachers. Though not large, it is encouraging. The wintry weather of late has diminished the attendance of both schools, but we look for milder weather soon. The two places are ten miles apart and cannot both be reached by one person in one day; so we must divide our forces. The church going habit is an unknown quality in the community. And so far from having United Presbyterians with whom to leave these schools on alternate days, there is a dearth of evangelical Christians of any name.

Ontario is open for work; Vale also as soon as the weather will permit. Sabbath-schools should be organized in connection with these two, but we have not the force necessary for more Sabbath-schools. In addition, there are the stock men, who can be reached only by evening services. The sheep herders, who of all others seem entitled to take up the plaint, "No man cared for my soul," need a special work. Spending the summer in remote mountains the

isolation is little modified by their winter's stay in the valley. There are many of these men caring for the 100,000 sheep wintering in this valley. A friend saw one of these reading an almanac with great zest. It had been lent to a fellow herder and was just returned. The incident is too pathetic to be amusing.

We have been invited to attend the dedication of a new Congregational church at New Plymouth, Idaho, about 12 miles from here. It is said to be a handsome building and one that would do credit to a city. There are forty members drawn from varied elements yet with the church going habit.

In 1895 a gentleman with a large family, above the average in ability and training, settled in New Plymouth. They had been Presbyterians in Ohio, but removing to Iowa had, in the absence of their own church, connected themselves with the United Presbyterian church, the young people forming a strong attachment for the latter and especially for the Psalms. The father, content to be Presbyterian or Congregationalist to gratify his children, held off for a time the organization at New Plymouth. An earnest Iowa worker sent on a strong appeal for this people, which in turn was forwarded to the two pastors at Portland. But the work already in hand was pressing and the call could not be responded to. It was to meet exigencies of this kind, as well as for other work, that the Synod of Columbia earnestly desired that Dr. H. F. Wallace should take up the work of Synodical missionary.

Malheur county contains 9,000 square miles, with two or at most, three, Protestant ministers. I regret that the claims of this vast field could not be set forth by some one better qualified than is the writer. However it remains for the United Presbyterian church to say whether, or not, it will occupy the field.

We fully appreciate the hearty sympathy of the ministers of Oregon Presbytery, with that of their families. Above all are we grateful for the gracious leadings of the Father's hand, opening up the way and preserving us in health.

Editorial.

Only a tender little thing,
So velvet soft and white it is;
But March himself is not so strong,
With all the great gales that are his.

In vain his whistling storms he calls,
In vain the cohorts of his power
Ride down the sky on mighty blasts—
He cannot crush the little flower.

Its white spear parts the sod; the snows
Than that white spear less snowy are,
The rains roll off its crest like spray,
It lifts again its spotless star.

Blow, blow, dark March! To meet you here,
Thrust upward from the central gloom,
The stellar force of the old earth
Pulses to life in this slight bloom.

—HARRIETT PRESCOTT SPOFFARD.

Sadly often does it seem that the MAGAZINE has occasion to tender its sympathy to those whose homes Death has entered, leaving the family circle smaller at his departing. While we study about Egypt let us be mindful of Professor and Mrs. R. S. McClenahan whose little child was a short time ago taken from them. We learn also with regret that Rev. T. F. Cummings of the India Mission has recently lost his mother, who died at New Castle, Pa. She was the widow of the late Professor J, B. Cummiugs, so closely identified with Westminster College. May consolation from on high come to these sorrowing hearts.

Our subscribers who had the pleasure of reading Dr. Gilchrist's article in the January MAGAZINE, will be interested in the fol-

lowing statement from his pen which appeared recently in the church papers:

"The last General Assembly directed the Board of Home Missions to make investigation with reference to work among the mountain whites, with a view to beginning work among them if the way seemed to be open. For some time the Board has been making such investigation and will continue to make careful iuquiry until a satisfactory knowledge of the situation has been gained Correspondence already had revealed an appalling degree of ignorance, impurity and vice among those people. It has often been said that the mountain whites desire the Gospel. That may be true of a few, but the great majority do not want any change and do not welcome it when it is offered. There is no use beginning work among these people unless we are prepared for a long and patient effort. A missionary to them would have to be provided with a house to live in and a building in which to preach and carry on educational work, which is very necessary. The Society of Soul Winners is working extensively among these people. Their work is supported by voluntary contributions. No officer receives any salary and no worker more than $30 a month. Many get only half that sum."

The twenty-third Annual Report of the United Presbyterian Women's Association is now issued, and we earnestly recommend it to the perusal of all our readers. Here they may obtain official statements with regard to the status of the Orphans' Home the Memorial Hospital and the Home for Aged People, all these institutions being under the care of this Association. To secure the Report send to the Corresponding Secretary, Mrs. John McElwain, Sewickley, Pa.

We have had the opportunity of glancing over the report made by Rev. D. R. Gordon, of Gurdaspur, India, and intended primarily for the benefit of the Second United United Presbyterian church of Jersey City which has been instrumental in supporting Mr. Gordon in the mission field. The pamphlet gives a very satisfactory account of the work in Gurdaspur. Mrs. Gordon adds a discription of the Missionary Society meetings and sends a message to the Juniors. We quote an incident which she relates.

"Missionary meeting day is always a busy one with me. After the meeting closes, each village women brings her child and relates all its ailings, and wants some sort of medicine. One woman looked rather sad one day while the others were receiving their medicines. When I asked her why, she replied: 'Oh, you don't give me any.' I asked 'Is your baby ill?' 'Ah, no,' she said, 'but maybe he will be'."

The attractiveness of this report is enhanced by its illustrations.

Among the women of our church there is, or ought to be, much thought at this time with regard to the coming General Missionary Convention to be held next May at Xenia. This town, though not large among the thousands of Israel, is yet regarded, we believe, with much affection by many United Presbyterirns. Indeed, it has given origin to not a few ministers and minister's wives, and in many instances, the hearts of delegates will turn longingly towards this spot as toward the sweet fields of home. We can testify that in Xenia itself, the approaching meeting is often mentioned, and preparations are being made that suitable entertainment may be provided for the expected guests. Only those who have undergone a similar experience have a full appreciation of all the forethought and labor requisite even to the non-spiritual—if we may so style it—success of such a gathering. Fully as anxious should be the planning and praying which must precede the arrangement of the devotional and edifying side of a missionary convention. We cannot doubt that the various committees are bending every energy to the fulfilment of their ends. Let each woman in the church, whether she shall be present at the May meeting or absent, do her part in thought and word and prayer.

It is quite probable that some—we hope many—who are not delegates will be sufficiently interested to attend the Women's

Convention. To these friends a welcome will be heartily given even though the Local Executive Committee regrets that it will not be able to offer to such free entertainment. This will of necessity be limited entirely to those who are regularly accredited delegates. But reduced rates for board and lodging have been secured in behalf of such others as wish to attend the Convention at their own expense. The terms at the Florence Hotel and the Grand will be seventy-five cents for a night's lodging (two guests in one room) and breakfast. Dinner for twenty-five cents and supper for twenty cents can be obtained at the same place where the regular delegates will be entertained free of charge. We give this advertisement in due time, so that all desirous of visiting Xenia during the General Meeting may make their calculation and be sure of not encountering disappointment on their arrival.

All through the year, Mrs. Porter has kept our readers informed and interested with regard to the Thank-offering, and we think that a warm "Thank you" is due to her for this labor, though we know that she has not done it with any thought of praise or gratitude from men. The Magazine Committee is eager to testify its appreciation of the prompt, faithful work done each month by Mrs. Porter,—done in a spirit which reminds us of Spenser's line, "And all for love and nothing for reward." This is the season usually set apart for special thanksgiving service and gift. "Many, many reasons have we all for humble gratitude,"—this do we say so often that the words have become trite and well-nigh perfunctory. Let our deeds now speak in language unmistakeable and let our thankfulness to God take a form tangible in deeds of benevolence to those who need the knowledge of Him. Allow not these good deeds to be limited to our own vicinity, but let all be mindful of Dr. Maltbie Babcock's words which stand on the front page of a late issue of the Women's Missionary Record, "Your love for Christ has a broken wing if it cannot fly across the ocean."

The thirty-second Report of the W. F. M. S. of the Methodist Episcopal church has as its frontispiece an excellent picture of Miss Isabella Thoburn who died last September. We scan with satisfaction the record of this society whose motto is "Saved for Service," These are the opening sentences of Miss Hodgkins' report of The Women's Missionary Friend in which we were specially interested. "The value of a report is to enable those whom it concerns to look at a work in its totality and not in its variable uncertain details; to open to the public the methods of work, the points that ask for adjustment, the possibilities of expansion, the occasion for humiliation or congratulation; and to offer the opportunity to a constituency of bringing forward advisory plans for future conduct. We can propose or achieve nothing of public value without a correct knowledge of the facts."

Our friends of the Miller's Ferry Mission have ventured into the editorial field, and are publishing a little magazine called The Black Belt Missionary, which is "devoted to the interest of the Alabama missions." We shall be glad if this effort receive an encouraging subscription list. Price, fifty cents a year. The February issue contains a fervent tribute to the memory of Dr. Vincent.

The February number of The Missionary Link is full of interest. We venture to make from its pages three extracts which will speak for themselves. The first is especially appropriate for this month.

"The Rev. F. B. Meyer writes of 'the marvellous movement in connection with the Mission in Egypt of the United Presbyterian church, some five or six hundred Moslems assembling three times a week to listen to the fervent and evangelical utterances of a young Moslem, who seems to have been raised up by God to do for his fellow-religionists what no missionary of an alien race could possibly do.' This is a very significant and unexpected fact."

A NATIVE CONVENTION.

"It is of genuine interest to know that the subjects conferred upon by the Bengali Christians at their last annual convention

were as follows:

1. The spiritual condition of the Bengali Christian community, and how to improve it.
2. What can a Christian young man do for his church.
3. The Model Pastor and Model Flock.
4. The Model Home.
5. Prospects of Bengali Christian Literature."

GORDON'S LAST LETTER.

"There is a deep, a pathetic interest attaching to the following extract from one of the last letters from General Gordon that reached England Writing to his sister on March 11, 1884, General Gordon said:

'Remember, our Lord did not promise success or peace in this life. He promised tribulation; so if things do not go well after the flesh, He still is faithful. He will do all in love and mercy to me. My part is to submit to His will, however dark it may be.'"

Some months ago a statement appeared in our columns to the effect that credit should be given to Mrs. Narcissa White Kinney for originating the new department of Indian W. C. T. U. work. The friend who made this assertion has since written to us saying that later information received leads her to think that this honor should be awarded in large part to Mrs. Dorothy Cleveland. In the interest of fair and honorable dealing, we give admittance to this correction.

India is advancing. Slowly the influence of Christian civilization is making itself felt; and while we must regret that the Christian element is not more salient, yet we are grateful for all indications that the women of Hindustan are attaining a higher, happier level. It is with real interest that we learn of the establishment at Madras of the Indian Ladies' Magazine, whose editor is a native woman, and whose contributors also in large measure are Indian women. It is printed in English and is intended, we learn, "for circulation among two classes of women in India—the growing number of native ladies who have received a liberal English education, and with whom the future of Indian womanhood largely rests; and the many European ladies who are spending their lives for the emancipation of their Indian sisters."

A while ago, 675 native men of one of the New Hebrides, annoyed and alarmed by some actions of the French in those islands, prepared a petition to be sent to King Edward VII, which prays that the English government will annex their island of Epi. The document concludes with these words: "Many of us know the English language and we appreciate and cling to the blessings of the Gospel and of civilization which have come to us through men of your nation. We also feel that the conduct of the British race is more just and humane towards the black races than that of other white men. Therefore we earnestly beseech your Majesty to take us under your protection, and that our island may be annexed to the British Empire."

Mrs. Morrow requests that we alter one word in her article appearing last month. Near the bottom of page 202, she has been made to say that in Prineville a Presbyterian church has "*lately* been organized from United Presbyterian element." The word "*lately*" should be "*partly*," which rather changes the meaning.

As soon as possible, the "Woman's Board Series of Leaflets" will be published. The present hope is that they will be ready by May. For the information of our readers, the following partial list is subjoined:

Historical sketch of the W G. M. S., by Mrs. M. W. Porter.

Historical sketch of Foreign Work, by Mrs. W. J. Reid.

Historical sketch of Home Missions and Ministerial Relief, by Mrs. H. C. Campbell.

Historical sketch of Junior Work, by Mrs. N. W. Stevenson.

Historical sketch of Thank-offering, by Mrs. M. C. Porter.

Historical sketch of Indian Work, by Mrs. H. C. Campbell.

Historical sketch of Parsonage and Church Extension work, by Mrs. G. W. MacDonald.

Historical sketch of Freedmen's Work, by Dr. C. J Vincent.

Historical sketch of Literature Department, by Miss

E. Caughey.
Historical statement of Treasurer, by Miss E. J. Sloan.

There will be in addition several other leaflets, one being by Miss Anna Y. Thompson, and another by Mrs. J. P. White. It is probable that the price of all will be three cents each, thirty cents per dozen.

The following note has been sent us for publication:

"Following the custom of past years, the American committee of Young Women's Christian Associations will hold during the summer of 1902, four conferences for young women. The Pacific Coast conference will be held at Capitola, California, May 16-26, for the young women in the colleges and in the city associations of California, Oregon, Washington, Idaho and Nevada. This conference was attended last year by one hundred and twenty-six women. A conference for the women of the South will be held at Asheville, North Carolina, June 13-23. The young women from the colleges and cities of the Middle West will meet at Lake Geneva, Wis., August 22 to Sept. 2, instead of the former dates in July. This conference was established ten years ago, and last summer had an attendance of five hundred and twelve. The American committee has formerly had its conference for eastern women at Northfield, Mass., in connection with those established by Mr. D. L. Moody. This year the Committee will hold its eastern conference at Silver Bay, Lake George, June 27-July 7. This date being two weeks earlier than usual makes it possible for many college women to come who have been unable to do so in past years. Everyone who has attended these gatherings and has heard the addresses given by such persons as Mr. John R. Mott, Robt. E. Speer, Dr. Charles Cuthbert Hall, Dr. W. W. White, Dr. and Mrs. Howard Taylor, Rev. G. Campbell Morgan, Rev. Chas. Erdman, Mrs. Margaret Sangster and Miss Isabelle Thoburn, will appreciate the spiritual stimulus which comes from these meetings. The strong Christian work in the colleges and cities throughout the year, the increasing interest in Bible study and missions, bear witness to the importance of these gatherings. A cordial welcome is given to the public interested in the Christian development of young women to attend these conferences. Full particulars may be obtained from the American committee of Young Women's Christian associations, 1312 Champlain building, Chicago."

Notice.

Remember that the books of the Treasurer, Miss E. J. Sloan, will close on April 20th. All money sent to her after that date will not be credited to this year's account.

Rev. T. E. Holliday, one of our missionaries in India, is called upon to mourn the loss of his father, who died at Cadiz, Ohio, on February 8. This friend deserves tender remembrance in his time of sorrow.

What are the presidents of societies doing with those circulars which the MAGAZINE sent out a few weeks ago. and of which a copy appeared in the February issue? Has each society a Magazine agent? And is she making use of the circulars? We feel more and more convinced that the best results in the way of original and renewed subscriptions to the MAGAZINE will be secured through the instrumentality of an interested, energetic, prudent agent. It is unquestionable that people are apt to let their subscriptions lapse, but if there be some one in each congregation who has special charge of this department, it will be her business to keep track of these delinquents and remind them of their duty. We may say that our stock of these circulars is not yet exhausted, and those desirous of securing some may obtain them from Mrs. S. M. Kelso, Xenia, Ohio.

Notice to Junior Superintendents.

Blanks for the annual report of the Junior missionary societies have been sent to the Presbyterial Junior secretaries. A few Presbyterials are without a Junior secretary. In these cases the blanks were sent to the Recording secretary of the Presbyterial. If there is one Junior missionary superintendent who has not received a blank for her society will she please write to me at once, giving the name of her society and presbytery.

We were pleased with the way the reports came in last year and we believe we will have just as good work this year. If your society has not contributed to the

"Special Work" do so now before sending in your annual report. Pay all money out of your treasury before March 20.

MRS. N. WYLIE STEVENSON,
Junior Sec'y.

Outlined Programs from March to December.

These programs on the various Union Study Topics are not quite the same as those suggested by Miss Hodgkins in her book, "Via Christi." Societies which secure that text-book will no doubt prefer to follow the outlines prepared by her. Some hints partly selected from her list and partly original with the Magazine are given here, however, for any who may choose to use them.

MARCH—SECOND MISSION STUDY.

1. The victory of Christianity as the state religion under the first Christian Emperor.
2. Constantine.
3. Origin of the Nestorian church, and account of its missions.
4. The Progress of Christianity in Europe.
5. Patrick, Columbia, Austin.
6. Some noted Christian leaders of this period, Chrysostom, Jerome, Augustine of Hippo, Bede, Ulfilas.
7. The Rise of Mohammedanism.
8. The church in Africa
9. Brigida and the Abbess Hilda.
10. The Translations of the Bible.

APRIL—EGYPT.

1. The United Presbyterian educational work in Egypt.
2. The Native Pastors.
3. The Bible Society in Egypt.
4. The present prospect for our Church in the Soudan.
5. Temperance Work in Egypt.
6. How can we help our foreign missionaries?

At roll call respond by giving items with regard to some of our missionaries in Egypt.

MAY—THIRD MISSION STUDY.

1. Synopsis of secular history during this period.
2. "The Holy Roman Empire"—what was meant by the term?
3. Charlemagne in his relation to Christianity.
4. Brief sketches of the advance of the Gospel in the various countries of Europe.
5. Methods, good and bad, employed in the propagation of Christianity during this period.
6. Charlemagne's Schools.
7. Character Sketches: Alcuin of York, and Ansgar.
8. The work of the Greek church.

JUNE—THE NORTH AMERICAN INDIANS.

1. Brief sketches of our mission-stations and work among the Indians.
2. Do the Indians make worthy members of the United Presbyterian church?
3. Evils of intemperance among the Indians.
4. Romanism and the Red man.
5. Has this nation set a Christian example in its dealing with the Indians?
6. The Indian Girl, her dangers, her training at home and in the mission, her future.

JULY—FOURTH MISSION STUDY.

1. The Crusades.
2. Bernard of Clairvaux.
3. Elements of error and weakness in the so called missionary movements of this period.
4. The story of Raymond Lull.
5. John Wiclif.
6. Oral sketches, (a) John Hus. (b) Jerome of Prague.
7. The Invention of Printing: Was it an aid to the Reformation?
8. Missionary Efforts in India and China.

AUGUST—REVIEW OF THE YEAR'S WORK.

1. The organization of the W. G. M. S. How is its work done?
2. Give a list of all the departments assigned to the oversight of the W. G. M. S.
3. What are the uses of conventions?
4. Outline of the Foreign Work under the care of the W. G. M. S.
5. What does the W. G. M. S. do in the Home field?
6. What are the special needs at present?
7. How may individual societies aid the W. G. M. S. Consult "A Prosperous Work" and the July MAGAZINE.

SEPTEMBER—FIFTH MISSION STUDY.

1. Influences conducive to the rise and advance of the Protestant Reformation.
2. Reasons why the Protestant church did not in its early stage, enter extensively into foreign missionary enterprises.
3. Martin Luther.
4. The Reformation in France and Switzerland
5. The first Protestant mission in South America.
6. The Influence of John Calvin.
7. The Waldenses
8. The British Reformers.
9. Chief features of the Jesuit Missions.
10. Contrast between the work of John Eliot and that of Francis Xavier.
11. Questions for discussion: (a) What, aside from God's Spirit, was the great agent in producing the Reformation? (b) Could the Reformation be called a missionary movement?
12. The dawn of organization of Protestant missionary associations.

OCTOBER—THE FREEDMEN.

1. Of what departments of this work do the women of our church have special charge?
2. The great wisdom of industrial training.
3. The agricultural work in Alabama
4. The Prospects of United Presbyterianism among the colored people.
5. What work is in view for the coming year?

NOVEMBER—SIXTH MISSION STUDY.

1. The Halle Missionaries.
2. Founding of the great missionary societies.
3. Moderatism and the Re-action from it.
4. The Wesleys and Whitefield.
5. Moravian Missions.
6. Work among the American Indians. (a) Jona-

than Edwards. (b) David Brainerd.

7. The disastrous introduction of the Opium trade.

8. Biographical Sketches, (a) William Carey, (b) Hans Egede, (c) Count Zinzendorf, (d) Henry Martyn.

At roll-call respond with lessons gleaned from the general survey of these mission studies.

DECEMBER—INDIA.

1 Give a list of our missionaries in India at present. State, if possible, the date of their entrance upon the work and their special location.

2. How may the home church best show its interest in foreign missions ?

3. The Native Christians in India.

4. Sketch of Hannah Marshman.

5. The need of Christian literature in India.

At roll-call, respond with instances of the benefit India has received from Christianity. M. H. W.

MISSIONARY SOCIETY TOPICS FOR 1902.

January. Paul to Constantine—From the Apostolic Age to the Christianization of the Roman Empire. First to the Fourth Century.

February. Home Missions ; Church Extension and Parsonage Fund ; Ministerial Relief.

March. Constantine to Charlemagne—From the Christianization of the Roman Empire to the Establishment of the Christian Empire of the West. Fourth to the Ninth Century.

April. Egypt.

May. Charlemagne to Bernard of Clairvaux—From the Establishment of the Christian Empire of the West to the Crusading Church. Ninth to the Twelth Century.

June. North American Indians.

July. Bernard of Clairvaux to Luther—From the Crusading Church to the Reformation. Twelfth to the Sixteenth Century.

August. Review of the Year's Work.

September. Luther to the Halle Missionaries—From the Reformation to the Foundation of Early European Societies for the Propagation of the Gospel. Sixteenth to Eighteenth Century.

October. Missions Among the Freedmen.

November. The Halle Missionaries to Carey and Judson—From the Foundation of Early European Societies for the Propagation of the Gospel to the Beginning of the Nineteenth Century Missions. Eighteenth to the Nineteenth Century.

December. India.

Thank-offering.

Our Watchword for 1902.

Look Up and Read!
Look Up and Pray!
Look Up and Work!
Look Up and Give!

The Law of Love.

"Make channels for the streams of love
Where they may broadly run,
For love has overflowing streams
To fill them, every one.

But if at any time we cease,
Such channels to provide,
The very fount of love for us
Will soon be parched and dried :

For we must *share*, if we would keep
That blessing from above,
Ceasing to give, *we cease to have*,
Such is the law of love."

Thank-offering Message

For several years past your secretary has been sending out, the last week in January of each year, a circular letter to the presidents of societies, enclosing sample copies of the new Scripture Responsive Service and lists of supplies with blanks attached for orders. This year we are happy to report that many societies, representing all parts of the church, did not wait for these reminders of the nearness of "Ingathering Day," but early in January began ordering Responsive Services, envelopes and leaflets to aid them in planning their Thank-offering programs. This eagerness to begin the work early surely indicates an interest beyond that exhibited in previous years, and we trust the result, in spiritual blessing and in gifts, will be large.

We most earnestly desire that every member of our societies, both Senior and Junior, as well as those who are not enrolled as mission workers, shall have a part in this year's offering, if only by a dime or a quarter. A large sum placed upon God's altar as a Thank-offering at Xenia next May, representing all the women and children of our church, even if but small gifts are given by the large majority, would be a sure forerunner of better things for God's cause in the future than if the total amount of offering were given in large sums by a few. Last year for our special 20th Century Offering five of our good faithful workers generously gave $1,000 each. Much as we could desire similar amounts given this year by many who are financially able to give them, and upon whom God has bestowed wonderful riches to be used for His honor and glory, yet we must go forth not depending so much upon large gifts from a few, but upon smaller gifts given by the many. If the women of our churches could, even for a moment, be brought to realize the *pressing need* of money at the present time, to carry on the work already undertaken in all departments of our church's work, we are sure that not one would fail to give and to give liberally to this year's offering.

But the question is, How can we get them to feel the need? When there is a call to help the famine sufferers in India, or the flood sufferers in our home land, how quick and liberal the response! Even congregations who are not accustomed to paying their quota (the small amount assessed upon each member by the General Assembly toward the support of the missions under the care of the church boards) can raise hundreds of dollars to give food to the starving in India. Knowing this we cannot but ask, *Why, oh why*, do our good Christian people turn a deaf ear to the cry of the needy millions who are starving in their souls for the "Bread of Life" which Christ has placed in their hands saying, "*Give ye them to eat?*" Oh, that we might all be able to realize more and more the opportunities open today to reach the needy with the gospel, and our responsibility to give it!

While we have but two more months left in which to work for the giving of a large offering at our annual convention in May, it will tell greatly on the total amount of Thank-offering if all the individual members of our societies, and more especially the officers, will put forth renewed energies and see to it that every woman in our various churches is personally asked to contribute, even a small amount, through the envelopes sent out.

We want and *need* a great army of Junior workers and givers in the mission work of this new century. How can they become such if not trained to it?

To help in the training, and also to meet the urgent call from Junior leaders for helps, we have secured a supply of Junior exercises suitable for Thank-offering programs, and pretty blue envelopes for the gifts of our boys and girls. We trust that every Junior Society, Missionary Union and Endeavor will send us an order for these helps. Sample envelopes were sent out with the circular letters to the presidents of the women's societies in January, which have no doubt ere this reached the Junior leaders.

Remember that in giving to the Thank-offering fund you are giving to every de-

partment of the work under the care of the Women's General Missionary Society, viz: Foreign, Home, Freedmen and Indian missions and Church Extension and Parsonage. When the offering is divided each department is given its share according to its needs.

Trusting that every Senior and every Junior society will be led to give liberal Thank-offerings at the annual "Ingatherings," and that God will richly bless the gifts and the givers, I am,

Sincerely Yours,

(MRS.) MARY CLOKEY PORTER,

Thank-offering Secretary.

15 *Marshall Ave., Allegheny, Pa.*

THE THANK-OFFERING OF FAIRTOWN.

What One Society Can Do.

"There is a sudden and urgent need for an increased appropriation," wrote the general secretary of the Woman's Board of Missions; "can you not double your Thank-offering this year?"

Mrs. Ayres, president of the society of Fairtown, read the appeal with a sigh. Winter sunshine flooded the cheery room, parlor and library in one, that busy Monday morning. Evidences of a refined and cultured personality were in all its appointments, though the only expensive article of furniture was the fine piano, vibrating yet from the touch of skillful fingers.

"How can a greater effort be made?" she thought a little wearily as she left the room, to take up the work waiting for her busy hands, and recalled, meantime, the earnest appeal she had made at the last meeting. "Yes," she soliloquized regretfully, "I must make time somehow, and send a personal note to every member. Twenty-five letters, and the days are so full. That lecture and social afternoon must be given up."

The president of Fairtown society had a genius for figures. With a moderate income, by her careful intelligent management, she made home a cosy nest of comfort for her scholarly husband and their children. Brimful of executive ability she marshalled her forces for success. She knew the exact condition of the Treasury and supposed she knew the resources from which she might draw. With characteristic force she bent her energies to the task of doubling last year's Thank-offering. By Friday evening personal notes had been delivered to each of the twenty-five members.

They ran after this fashion:—

"*My dear friend:* Money is the great need of the hour. I never longed for wealth as I do now. An urgent appeal has come from the secretary of the Woman's Board of Missions for an increased Thank-offering. Let us double our contribution, by great personal sacrifice, if necessary. With an earnest prayer for God's blessing on our effort. Your sister,

FRANCES AYRES."

The last note dispatched, she turned from an hour of needed rest to her favorite corner, at the sunset window of the dainty parlor, her well-worn Bible in her hand. With a sudden flash of illumination she read words long familiar: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy *might*." Over and over the sweet imperative command she went, and a voice whispered,

"You have done with your might what your hands found to do. How about the loving?"

"I love my Lord and his work," she said faintly.

"Yes, truly and earnestly," came the answer, "but with your *might?* Are you willing to pour out your heart in more than the abandonment of loving, to give the treasures of your home and friendship that all such possibilities in you may be laid at his feet, a joyful Thank-offering? You have longed for wealth, in this emergency, and not for selfish purposes. God knows the latent power of your heart. You do not, and now he asks the priceless gift of the might of your love."

"O Christ!" The strong sweet face was buried in her hands. The hush of the quiet room was broken now and then by a long quivering breath. "It means so much. Help me to love with my might."

The clock on the mantel ticked the min-

utes away; the half hour, the hour. A shining face was lifted. "With my might," she said softly, and left the room.

Days sped rapidly away, full of joyful service. With them came a sense of possession. She was growing rich. The Sabbath message of her pastor fell upon a responsive heart, "He became poor that ye—might be rich." The great truth thrilled and enlightened her, and with resources infinitely multiplied, she left the church, unspoken praises keeping time with the throbbing chords of the organ. Monday's mail brought a letter from a dear old friend. How strangely the words fitted, "The only real wealth in the world is love, and that never fails, divine or human." She felt as if she owned all creation.

Again each member of the missionary society received a message from her president, which read something like this :—

"*Beloved*, I was mistaken. Money is *not* the greatest need of the hour. 'Mine eyes have seen the glory of the coming of the Lord.' He came in love, he comes through love today. Please read Deut. vi, 5, emphasizing the last word. Let us give, as our richest Thank-offering, the might of our love. Will you join me in earnest prayer, and come still praying to our meeting Friday night? Rejoicing as never before in our privilege.

"Your sister,

"FRANCES AYRES."

An earnest group of women was gathered in the well-lighted parlor, every one of the twenty-five being present,—an unheard-of occurrence. Their faces were full of eager interest. The president's appeal had taken hold of them with strange power. She had labored not alone. The low buzz of conversation ceased as Mrs. Ayres took the chair. Lovely as her life had been, a new atmosphere seemed to surround her. A look of exaltation was on her face.

The routine business of the hour was speedily dispatched, and an expectant hush fell on the circle. In a few simple words she told them of her new experience. "My sisters," she added, "what seemed to me a sacrifice a month ago, is today a joyful privilege. O how rich we are! Now, out of our boundless wealth, let us offer thanks." She rose to her feet and lifted her glowing face. "O, Love divine," she prays with thrilling voice, "having thee we possess all things, all we have is thine. We give thee again thine own."

"Take my silver and my gold,
Not a mite would I withhold.
Take my love, my Lord, I pour
At thy feet its treasure store!"

Without a word the treasurer rose, a basket with a loose cover in her hand. Silently she passed around the circle. Under the cover slipped hands white and soft, hands thin and worn; some winning bread by the needle's toil, other trembling with age, hard and knotted by years of unselfish service; an artist's hand that held the touch of genius, and the slender hand of a musician, fit to strike the chords of an angel's song. They held treasures of silver and gold, and no one knew what another gave. A vivid sense of an unseen Presence held their hearts. At length one clear, sweet voice, tremulous with joy, broke the stillness. A chorus swelled the triumphant song:

"O for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Their Saviour's praises speak."

The treasurer of the Women's Board of Missions, in her office far away, opened wide her astonished eyes. "Now God be praised," she said, "the Thank-offering from Fairtown is doubled twice over. The appropriation can be met." And out to women sitting in the midnight darkness of idolatry, went a consecrated woman to preach the glad tidings. They turned their weary hearts to the Light, "and many believed on the Lord of such as should be saved."—*Methodist Leaflet.*

Foreign News Budget.

Egypt.

The following details an interesting account of a visit to a village near Tanta, in which the art of bread-making is described. The writers name does not appear.

Had the budget readers been on this side of the water they might this morning have seen two ladies of unmistakeable missionary aspect hurrying along through Tanta's active streets on their way to a near village. The road led us past the government buildings, with their refreshing plots of green and flowers, and thence over the long bridge which spans the railway lines. We stopped a moment to look down on the busy station scenes and to watch the effort of some men to bodily lift up a camel which had collapsed in the mud. The animal was growling fiercely and making no effort to regain its clumsy uncertain footing. Leaving the crowd which this had attracted we were soon walking busily along a country road, bordered by the irrigating ditch, which wound through the green fields.

In our wake stepped a slender black-robed free-motioned figure. It was our milk woman who, with an old flat basket of empty pots and jars carelessly balanced on her head, was guiding us to her house. After about fifteen minutes walk we turned sharply off the highway and followed a path bordered by huge twisted cacti bushes. Soon we were entering a typical Egyptian mud village. The houses were topped with piles of brown cotton stalks, to which fleecy bits still clung. A turn to the right and Debal (Delilah) was pushing open a heavy lazy door which hung in an otherwise blank mud wall, and saying with real native courtesy, "Welcome. Be pleased to enter." As usual we were ushered into the stable, but passed on to the sound of women's voices in a inner room. Here in a small court we saw a group of fellaheen women and children seated around a low door which seemed to open into blackness. After warm greetings on both sides, we were informed that it was baking day. The blackness was a small windowless room containing the oven, whose warm flat top serves as a cosy place on which to spread the beds of a cool night.

Some matting was spread and we squatted down beside the women and watched them prepare the bread. A small biscuit of dough is laid on a little dish of smooth wood and patted and tossed until it becomes very thin. Then it is passed to a woman who was keeping the fi.e, and she dexterously tossed the loaf into the oven, each one accurately alighting just beyond the other one. The oven is heated by the cakes of native fuel which are kept burning along the sides, the ashes being disposed of through a hole in the bottom. We have a chat as to our different methods of bread-making and are given a warm crisp loaf to eat. The flour, we are told, is composed of one part wheat and three parts corn.

At a convenient pause the reason of our coming given. Miss Dickey would like to come every Saturday to the village and have a meeting in this house where the women and girls could be taught to read. In the lull of bread-making a sample lesson was given to the giggling Delal before an audience of gaping tittering boys and girls. An attempt was made to read and explain a gospel story, but the bread baking was of first importance and the confusion was such that the book was finally closed. Our hats, dresses and matrimonial prospects were much more interesting subjects to this group of lowly ignorant Moslem women.

There was much bustling around and whispered family consultations, the result of which appeared in the shape of a large red-painted tray. This was set down before us on the mat. It contained a plate of eggs cooked in an abundance of stale clarified butter, some cheese and a pile of the crisp warm loaves. We set bravely to and after much urging satisfied the hostesses as to our enjoyment of the repast. As it was removed we made the usual polite remark on such an occasion, "May you always have food," to which they replied, "May heaven keep you from pain." They little realized how apropos was their remark.

In the course of our chatting we unraveled the various relationships of the group and also pitiful bits of life-stories which stirred heart-yearning to comfort and help. The women were but half interested in the meeting idea. No single ray of Gospel light had ever penetrated those smoke begrimed rooms before, and one could only hope for even a glimmer of the intellectual awakening which this light always brings to womankind.

The following, from Cairo, tells of some of the school exercises and some of the trials of school keeping :

"The year "nineteen hundred and one" is about gone and we are in the midst of the whirl of the holiday season, though the weather does not in the least remind us of Christmas times. This last week was one of school closings for the holidays—not all cl s-ing on the same day, each being governed by circumstances. The great Mohammedan fast, Ramadan, is now on and when there are many Mohammedan pupils, vacation was given so as to cover the feast at the close of this thirty day fast, known as the Biram feast. The Coptic Christmas comes twelve days after ours, and so the most of our schools keep right on till the end of the year, dismissing only for Christmas day and then giving holidays so as to cover the feast days connected with the Coptic Christmas. There is no use trying to open school before this, for the pupils would not come back.

On Christmas day we gave a single treat to the boys and girls of the Esbikieh Sabbath-school. After a short praise service several of the missionaries

made a few remarks and then as each pupil passed out he was given a small paper bag containing candy, nuts and an orange.

On last Friday Miss Thompson closed the school in the Figgaly with a little entertainment which consisted of singing and recitations. Quite a number of the patrons of the school, as well as most of the missionary members of this station, were present and several of the visitors made remarks which showed their appreciation of the school and especially the efforts of Miss Thompson to train their children for usefulness in the wor.d. The exercises closed with a small treat which she was able to give through the kindness of two English friends. This school has very much increased in numbers since changing from the old or Kubaisi school, into what was known as Miss Whately's school. More money for tuitions has been collected as there are a better class of girls.

I wish I could make plain to you what a worry and vexation this collecting of tuitions is. I am sure you would realize this could you see how we have to stop, perhaps in the midst of hearing a recitation to try to reason with some one who wants to put his girl in school, but who insists that he is unable to pay the full amount asked. Perhaps after the class time is exhausted we succeed in getting him to pay or, on the contrary, see him go off saying he can't afford it, leaving us in doubt whether we did right or not by allowing the child, for a difference of a few piasters, to be cheated out of Christian training, and perhaps forever closing the door against her coming to a knowledge of the Saviour. Could you know all the *ins* and *outs* connected with school keeping, here, you would know that we are trying to do our best to make the schools self-supporting, but with a good deal of worry and heaviness of heart, And then it must all be gone over again the next month, and the next till the end of the school year. We are glad to welcome the holidays even if we have no snow or fail to hear the jingle of bells.

The Mansourah ladies have come up to spend a few days with us and we are glad to have them. We trust they may be able to help us to entertain the members of the Christian Endeavor at a social on New Year's evening.

Miss E. Captolia Henry writes from Assiout of a distressing incident that had a providential outcome:

The many friends of the Mission Hospital, Assiout, will remember of hearing last spring of the death of our friend and helper, Dr. Henry Smith. The winter before his death he was acting as physician on board of one of the large steamers on the Nile river. On his last trip there was on board a gentleman from New York City, who with his wife and sons were spending the winter in Egypt. One day while the younger son, aged seven, was playing on the deck he slipped and fell into the river. The older son attempting to rescue him was drowned with his brother. Dr. Smith was so helpful and kind that they desired to do something for the hospital as a memorial. Dr. Henry wrote and suggested some things that we were needing. A few days ago came a cablegram through Chas. Cook & Son, for $900; $400 to build an infectious ward and a brass tablet to be placed in, stating that it is dedicsted to the service of God in memory Dr. Heury Smith: and $500 for an elevator "dedicated to the service of God in memory of the two sons." It made us feel very humble and grateful to our God who is supplying our needs so bountifully. I am sure this would have been just in Dr. Smith's line of thought, for he was always working among the travelers to enlist their sympathies and to keep our mission schools and hospital.

The other evening 1 heard a little story about Gen. Grant that made me think about the sowing beside all waters. Not long since Mr. Swan, of the English Mission Band, was spending the evening, He asked if Gen. Grant was ever in Egypt. He said the best friend he had in his village was a Moslem who claimed that hc was with Gen. Grant while here and that he, Gen. Grant, had presented him with a Bible. Mr. Swan said that the son of this Moslem comes every day to his school with this huge Bible under his arm. So this word of God may take root in the heart of the son if it has never had any effect on the father.

C. C. Alexander writes also from Assiout, Jan. 1:

After the usual examinations for two weeks, our schools closed last Friday forenoon with the Commencement exercises. The programme consisted of recitations, dialogues and songs in English and Arabic. The graduating orations and the Sophomore-Junior debate were of course all in Arabic. The question for debate as to which had the greater influence, "Home or School Training," was ably discussed. In fact it was thought that *all* the performances were exceptionally good; and everything passed off satisfactorily.

Two girls from the Girls Boarding School (Pressly Memorial Institute) amd four young men from the College received diplomas.

Pastors, teachers from the village schools, our former students, leading village notables, parents of the pupils, city merchants and officials filled the chapel, so that there was no room for our 550 pupils. But although the chapel and gallery were crowded and the exercises three and a half hours long, the best of order was preserved and close attention given to the end.

The chapel was tastefully decorated with pink and white by the American Instructors. Mr. Hart, a member of the examining committee, was with us during the entire examinations. We had hoped to have Mrs. Hart also, but she felt she could not leave the Girls' School in Zakazik, so only little Walter came with his father.

But while we were rejoicing over the success of our year's work the Lord was afflicting the youngest member of our circle. Prof. McClenahan's little baby boy was taken ill last week and continued to grow worse until Sabbath afternoon when the Lord ended the little one's sufferings and took him home. He was just three and a half weeks old. That evening, after prayer meeting, the American instructors covered the little coffin with white and on Monday morning, after the funeral services, the dear little body was laid to rest in the cemetery at the foot of the hills.

It was a great comfort to Prof. and Mrs. McClenahan to have the professor's mother with them during this their first great trial, and I am sure the grandmother felt glad she had come to Egypt so that she could comfort them. She loved the little dear almost as much as its parents did and with tears rolling down her cheeks she prepared the little body for its last resting place.

How well we know what a lonely, aching heart the mother has these days, but after a time peace will come and with it the feeling that her dear one is for-

ever safe from this world's trials and temptations. Such trials bring heaven just that much nearer to the parents.

Since coming back to Egypt last year I have been more and more impressed with the thought that this world is not our abiding place, not our home, and not until we reach the heavenly home will there be perfect joy and peace, with no heart breaking separations.

Miss Rena L. Hogg writes from Pressly Memorial Institute:

Those of you who feel with us the burden of the crippling of the work through lack of funds would, I am sure, be touched by the interest felt in the matter by our teachers, the care that is taken that no broken bits of bread be carelessly wasted the distressed and apologetic way in which at our committee meeting a request is proffered for the renewing or repairing of any household requisite, brooms, pails, dishes, lamps or such like, which in the wear and tear of usage among a family of about 150 must in course of time wear out or be broken.

The senior teachers, anxious to devise some mode of helping, suggested to a number of the older girls to sit up after study hours and give themselves to dressmaking, handing over all the proceeds of their work to the school. They gained over six dollars, and would have gained many times that sum had they been paid at the rate at which we are charged for dressmaking, You can easily understand that the gold and silver so earned was precious in our eyes and worth more than its mere money.

A brief unsigned note from Mansoura says:

We have been having examinations in school this week. This afternoon we had the examination of the Bible class taught by Miss Nuzlie. This term they have committed to memory the whole of the second year of Christ's ministry which includes the Sermon on the Mount. Zakeeya, a Moslem girl, recited the whole without making a mistake. She was also able to give each event of the second year of Christ's ministry and to tell where recorded by book, chapter and verse.

I rejoice in the promise "My Word shall not return unto me void." There is one thing I have noticed, and that is that the Mohammedans although they nearly always object to Scripture lessons prepared in the form of Questions and Answers, never object to committing Bible verses. They reverence our *Holy Bible*.

India.

Miss Elizabeth McCahon writes, Dec. 18, from Bhera:

It is some time since you have had a letter from Bhera, and I fear I have not much news to send you even yet. I can see some advancement among the Christians since we first came, but not much among the non-Christian community, except that we are somewhat acquainted. As yet none take any *special* interest in us, or in our work.

I have been trying to revive the work which Miss Martin dropped when she left Bhera, among the girls in the *masalli*, or low caste quarter. They are very difficult to manage. Yesterday there were about twenty of them present, and they completely wore out my throat trying to teach them for half an hour. They shrieked at the top of their voices, and quarreled among themselves and were quite unmanageable. I try to gain their attention by means of a picture roll, but it is impossible as yet to win it for any length of time. Their parents are the scavengers of the town, and these children have no training in manners and stlil less in morals, for what teaching they do get at home is on the other side of purity and truth. Still they are getting a little of the word into their memories, and let us hope and pray that it will reach their hearts and bring forth fruit.

A small community of Christians from the Gujranwala district have settled in Bhera district, on the Jhelam Canal recently opened by the goverument. They are the tenants of a Hindu landlord, and we are very anxious they will do well and be as lights in the surrounding darkness. We ask the prayers of the friends of missions that they may live honest upright lives, and thus glorify Him whose name they hear.

There is an epidemic of small-pox in the city at present and the people are much alarmed as members are dying of it. Usually they do not think much more about the disease than we do of measles, never segregating the patients, but now they are alarmed.

A case occurred on Mr. Martin's compound and two children of our servants in the city have had it; one of them died of it this week. So far all in our immediate neighborhood have escaped. We are constantly coming into contact with it as we go about our work in the city, but we do not feel alarmed.

Young People's Department.

EXCHANGE.

The Y. P. C. U., of First church, Cambridge, O., has undertaken the support of a native teacher in Egypt.

The Y. P. C. U. of Bloomington, Ind., pledged fifty dollars, for building the mission chapel, on Maple Heights, a suburb of Bloomington.

The New Year in Church Finances.

Beginning in April no doubt, many Young People's Christian Unions are preparing for

another financial year's work. These plans, reported at the Ecumenical Missionary Conference, may be helpful.

First. There should be a missionary Finance committee chosen to plan and carry out a campaign for raising the money for the missionary organization to which we, as a denomination, are pledged.

Second. This committee should, either by personal canvas or in some way, reach every member of the society at the first of the year to secure pledges as to the total amount each one will give during the twelve months for the missions of the church as a whole. The amount secured should be divided among the different mission boards, pro rata, as the General Assembly directs, to be paid either weekly, monthly, or quarterly as is most convenient.

Third. One plan suggested is to send a letter to each member, enclosing a little card for subscription, also a stamped envelope, to be returned either filled or unfilled. The first year this plan was used the contributions increased almost ten fold.

Fourth. If a society decides to support a native worker, or a missionary wholly or in part, one plan suggested is to prepare a little circular with a picture of the proposed worker, a few words about him, and about that mission field, this to be sent to each member with request for a pledge for his or her support. Of course it is understood that any work undertaken must have been approved by the Board controling that work.

Fifth. This committee, co-operating with the regular missionary committee, should, from time to time, send out literature to the members in order that they may be intelligent as to the needs.

Sixth. If it is true that eighty-two per cent of the information gained by us comes through the eye, then let the eye be used to good purpose. Maps and charts are most helpful. If it is not practical to buy them, let some member of the society make them. A piece of muslin or stiff paper and a box of colored crayon, with a little skillful drawing, can accomplish a great deal.

Seventh. Whenever possible have a missionary visit your society. An address is good, but an informal reception where each member may personally meet the missionary, and may feel free to ask questions, sometimes creates greater interest and gives more satisfactory results.

With praying and planning, the Y. P. C. U. can do much to help the work in Egypt and India. The reports of sorrow and discouragement because of retrenchment are most pitiful. Mrs. White's article tells how much it means to the girls of Egypt for the schools to be continued. Let the members ask themselves if they can not do more for the Lord's work this coming year than has been done in the year so nearly past.

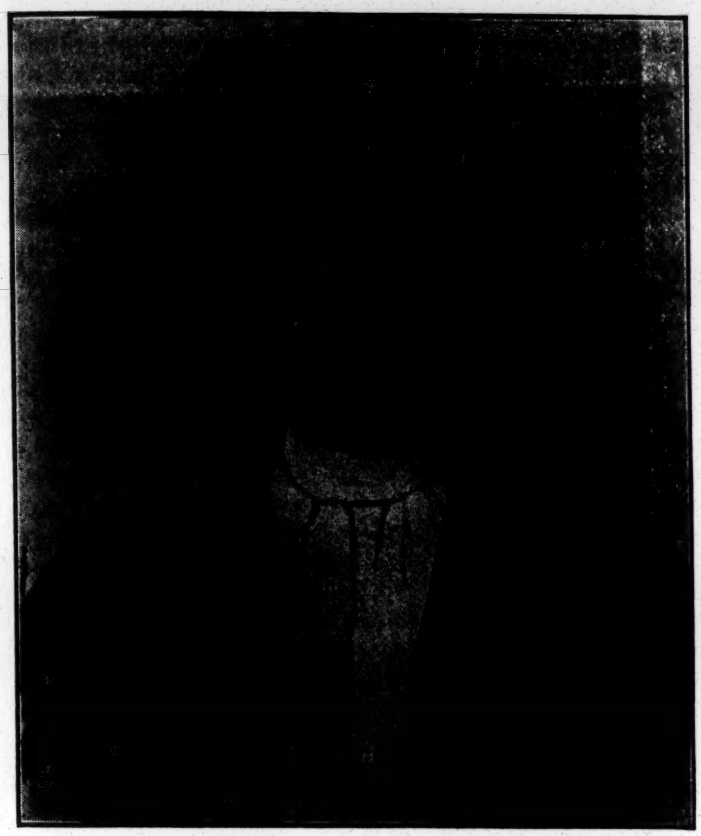
The Transformation In Egyptian Girl Life.

By Mrs. J. P. White.

Standing on a street in Cairo facing the Ibrahim Pasha square a stranger beholds a fascinating, changeful scene. It is like a vast kaleidoscope. One moment the thronging crowd seems to be almost wholly European; the next moment the Egyptians are in the majority. Khedive and Pasha, Bey and fellah are seen. Greek and Italian Armenian and Syrian, French and German, English and American pass by. Whoever they may be, whatever their station, the crowd is continually changing. This scene is a fitting illustration of the rapid changes in the religious, social and political lives of the Egyptian people during the past half century.

The missionary with the Gospel has wrought a great change in that land. The European with his western civilization has brought in various influences, some helpful, some harmful. In the large cities especially great changes have taken place and are still continuing. I wish to tell you specially of the changes that have taken place in the lives of the girls of Egypt.

Less than fifty years ago our missionaries entered the land of the Pharoahs. It was specially hard to secure pupils for a girls' school. Few Egyptians at that time



A Graduate from Cairo School.

appreciated the fact that girls had *minds*. Most people felt that it would be quite useless to send girls to school, for they could never learn to read. The girls had heard so much of this talk that they actually thought it was true; and little wonder, for they had never seen a woman read. There was great opposition to sending girls out from their secluded homes lest they would become bold and cease to shrink from the sight of men. Also the hatred of the Moslems and Copts against the Protestant religion kept them from sending their daughters to mission schools.

A Coptic priest, in 1867, sent out a letter to his people warning them against the missionaries. Among other bitter things he said: "But the girls, bring them up in fear, modesty and humility in your own homes and deliver them not into the hands of those ravenous ones who cause them to drink cups of wickednees instead of morality."

The type of the girl found at that early period is still to be found in Egypt to-day. The conditions of life have not changed for her. She is brought up in the way her grandmother was.

For a few short years she may run out on the streets or from house to house, as happy and free as possible. When she is eight or nine she must be "hidden"; that is, be kept closely at home away from the view of the world. If she goes out she must be veiled and enveloped in a great covering, but if she belong to the real primitive type she does not go out more than once or twice a year; perhaps not at all. If she has the usual attractiveness of the Oriental maid she will be sought for by some wife-hunter by the time she is eleven, twelve or thirteen years of age. If no one asks for her by the time she is fifteen, there is grave anxiety in the family. This girl is plunged from childhood into wife-hood without ever enjoying the sweet girlhood known to girls in Christian lands. She leads a dreary unhappy life whether she be rich or poor. Some of the girls accept their lot without knowing that there is a differentway for girls to live. Others chafe under the restrictions and want to be free.

In spite of iron-clad family rules, prejudice and opposition, the early missionaries won their way to the hearts of the Egyptian women and girls. They soon establishsd schools, for they understood that the best way to elevate the nation is to elevate the women, and the best way to elevate the women is to educate the girls.

The beginnings were humble. Some schools started with not more than a halt dozen pupils, but the desire for female education gradually spread, and what was more important, the demand for educated wives by educated young men increased. Girls' schools have spread throughout all of Egypt and scores more might be opened if only there were sufficient money to support

them.

The time was when the mission schools stood almost alone for female education. Today in the large cities are found a great number and variety of schools, Mohammedan, Coptic, Greek, French, German, English as well as American. All of these schools are effecting an external exchange in the lives of Egypt's daughters.

As a result of all this contact with European life many girls have learned new modes of living, new styles of dressing. The veil is discarded, the hat is worn and all Western styles are imitated. The French model, with her slender waist, paintod face and gay clothing, is very attractive to the girls just emerging from the old, secluded life, and unfortunately she has many imitators. "A little learning is a dangerous thing" for these girls. When once the restraint of the veil and covering is thrown off they are often at a loss to know just how to conduct themselves and sometimes make serious blunders.

The real transforming agency in the life af the Egyptian girl is the Christian mission school. She is not only given a good education, but she is taught moral principles which show her that she must be a true lady whether she wear a veil and habbara or a hat. The great foundation of her education is laid on the Eternal Word. Every influence around her is nelpful and uplifting. She studies grammar, geography and arithmetic and sometimes at home she puzzles her father and brothers with her problems. The admiring mother and grandmother and aunts gather about the and exclaim, "Oh, what a wonder! Girls are not all donkeys, for here is one who knows more than her brothers."

Soon the family respects the rights of this girl to some extent, and when there is talk of taking her out of school she pleads her case and is allowed to continue until she receives a diploma, even though she be fifteen or sixteen years old. Then she is wanted for a teacher. Her people, though they may be poor, think it would be very humiliating to have her earning money as if her father could not support her. She reasons with them and they sometimes give consent. She is trusted by her friends and is permitted to go from her home to the school alone. Sometimes she dresses as a European, sometimes as an Egyptian, but in either case she conducts herself with becoming prudence. In her father's home, or in the home of the missionaries, she may meet and converse with young men friends of the family.

Naturally a girl of education and personal charms need not wait long for suitors. A number of young men seek her hand. In the old-fashioned Egyptian home the father considers the young men in the light of kinship or wealth and settles the matter himself; but the educated Christian girl is actually consulted in the matter and given an opportunity of at least expressing an opinion.

The privileges of the engaged girl depend wholly on the parents' ideas. There are many fathers and mothers of advanced ideas who really desire their daughter to meet her intended husband often, that she may become thoroughly acquainted with him, but they deny her this privilege, for "what would people say?" There are other parents—a few, who, having a conviction are independent enough to do what they believe to be right. Their daughter is permitted to meet her *fiancee* in her father's home and talk over the plans that concern them both. When they become husband and wife they set up a Christian home and a family altar. In her new sphere as wife and mother, the Egyptian girl, now a woman, exerts a wonderful influence in the transformation of her country.

Not every girl who is trained in our schools becomes the ideal I have described. There are disappointing ones, but the many bright examples of those who fulfil the highest expectations give hope and encouragement to labor on for others also.

The work done for the girls of Egypt by the missionaries is truly wonderful and yet a small proportion of the girls of that land are as yet touched by them. About 4000 attend our schools annually. Perhaps five or six hundred are under other Christian workers. A few thousand more attend Moslem, Coptic or Roman Catholic schools, while the tens of thousands have never come in contact with the transforming power of the Gospel or Christian civilization.

These words about Egypt's girls would not have been written had there not been a hope that perhaps they would awaken a new interest among the young ladies of our church and kindle a desire, in the hearts of some, to give themselves to help transform the lives of Egypts daughters.

Political Status of Egypt.

Egypt forms a part of the Turkish empire. The Khedive is its legal head, and is appointed from the dynasty of Mehemet Ali. To all intents this is a kingly dynasty, and yet the eldest son is as dependent upon the Sultan for his title and tenure as a colonial governor is upon the central government. The present Khedive is Abbas Hilmi II. Years before his grandfather Is-

mail assumed more authority than was pleasing to his liege, and he was dethroned and sent in exile. The son, Tewfik, who afterward figured in the Arabi rebellion of 1882, was at once proclaimed Khedive by royal firman. He was allowed to continue in office until his death in 1892.

Because of concessions made to encourage commerce, and for other reasons, several of the nations of Europe had gained considerable influence in the governmental control. Particularly was this true of England and France. The latter obtained a foothold during the campaigns of Napoleon, and later this was strengthened by the machinations of the Suez canal party. England became Egypt's creditor. At one time half the bonded debt of Egypt was held by English people; hence it was desirable that the greatly mismanaged finances should have an oversight that would to some extent prove a guaranty to the creditor. In a lesser degree all this is true of Germany, Austria, Russia and Italy.

Another feature which strengthens the foreign power in Egypt is the International Courts, wherein thirteen European powers and the United States have complete jurisdiction in actions involving property rights in which an American or European may be interested with other aliens, or with Egyptians. In matters involving property or monetary interest a foreigner can bring to the bar the Egyptian government, or its titular head if he so desires. Our own government is represented by Judges Keiley, Tuck and Bacheller.

To complicate further the workings of the Egyptian government are the ancient capitulations of the Turkish rulers, whereby foreign governments, including the United States, are guaranteed almost sovereign rights over their subjects in Egypt, independent of local authority. The Egyptian government has no stronger control over its subjects. One of these capitulations is dated as early as 1150 A. D. The first capitulation given by the Turkish empire to the United States was accepted by Congress and the President in 1832. An American or European who can be proceeded against in property matters in the international courts can be apprehended and tried for a criminal offense only by the resident consular authority of his government in Egypt.

The Arabi rebellion of 1882 finds a striking parallel in the Chinese uprising of 1900. From one end of the land to the other rang the cry, "Down with the foreigners," and it was echoed back with the added cry of "Egypt for the Egyptians." Arabi had collected an army of 50,000 peasant farmers. The Sultan refused to send troops to quell the rebellion. The statesmen of England and the statesmen of France disagreed as their duty toward Egypt in this hour. England decided to lend a hand to crush the rebellion; France decided to do nothing. When the warships of France that day withdrew from Alexandria, England practically was left to control single-handed. The Frenchman has never figured largely in Egyptian politics since. The Gladstone government, which sent the troops and warships to Egypt in 1882, asserted that British intervention was made solely in the interests of humanity, and for the suppression of the rebellion and the restoration of the authority of the Khedive. Just before the bombardment Admiral Seymour, commander of the British fleet, sent this communication to Khedive Tewfik: "I deem it opportune to reaffirm to your Highness that the government of Great Britain has no intention to effect the conquest of Egypt, nor to interfere with the liberties and religion of the Egyptians. Its sole purpose is to protect your Highness and the Egyptian people from the rebels."

The bombardment of Alexandria lasted two days. Arabi's army was driven to the interior in wild disorder. It made a final stand, two months later, at Tel-el-keber. Here it was effectually crushed by Sir Garret Wolseley and his troops, Arabi surrendered, was tried for treason and was sentenced to exile in Ceylon.

The British goverment announced that its army would be withdrawn as soon as law and order could be restored. Then an extension of time was made. As a fact, "the army of occupation" has not been withdrawn, and after nearly twenty years it looks as if the withdrawal will not be effected, at least unless some change is wrought on the diplomatic relations existing among the powers. The "army of occupation" is simply making itself at home in Egypt without invitation and without declaration of intention by either the one or the other. There is no tie existing between England and Egypt that is recognized by any European power. Britian's position has in no sense been legalized. Meanwhile the condition of the Egyptian people improves every year.

"Security is assured to person and property. Slavery has been legally abolished. Official corruption has besome almost wholly a thing of the past. Forced labor for public works is no longer permitted, and native courts have now more than a semblance of justice. Hygienic matters have been so carefully looked after that the population has increased from seven to nearly

ten millions in a decade or more. Land-taxes have been lowered and equalized and are systematically collected, and scientific irrigation is so generally employed that the cultivable area has been considerably extended. Egypt was probably never so prosperous as at the present time. The debt is being slightly reduced, and will be made less burdensome as time goes on, by the increased production of the soil. It is indeed a mighty stride from the Egypt of Ismail Pasha to the Egypt of Lord Cromer."

R. L. D.

Foreign Missions—Monthly Statement.

LATEST FROM THE SOUDAN MISSION.

The Rev. J. Kelly Giffen wrote from Omderman, January 6. He and Dr. McLaughlin were still waiting with as much patience as they could command for a reply to their communication to the Sirdar, Wingate Pasha, but none had been received. The Sirdar, after his return from Europe about the 20th of October, had apparently been busy with other persons and matters, so that there seemed to be no opportunity for the missionaries to meet him. On the 19th of December, they went to the Palace at Khartoum, and sought an interview, but to their great disappointment were not given an audience with his Excellency. They explained to his Aid, who came to inquire in relation to their business, that they were waiting for the Sirdar's reply, and requested that he would address them at Omderman as early as possible. No reply came, and on the 2d of January they again addressed a note to him, but up to the date of Mr. Giffen's letter no reply had been received. They were perplexed, not knowing what interpretation to put upon the silence of the Sirdar. The most hopeful view that they could take of the matter was, that he had been very busy with matters that seemed to him to be of more importance. There may be no reasons for the delay that do not appear on the surface.

"Still," Mr. Giffen says, "we are not giving up, and have no notion of doing so. After a certain time we will remind his Excellency again, either in person or by letter, that we *expect* a letter."

The indications seem to be that the Austrian Catholic Mission is being favored to the prejudice of ours. Time will tell whether this is so or not.

Mr. Giffen says in the close of his letter: "Our valuable time has passed, and even if our permission comes at once, it will be three weeks, or perhaps more, before we could get away from here, and the middle of February before we could reach the Sobat. It has become almost a question whether we should go this year. But I will keep you informed.

"We had a communion service here on the 8th of December, and one at Khartoum on the 22d. At the latter, one young man was received into the communion. He is the first fruits, and the result of Mr. Gebera Hanna's labors. There is much work to be done here but it is difficult to accomplish much under the circumstances, as we can made no definite plans."

EGYPT.

Miss Minnehaha Finney wrote from Monsourah on December 27, in relation to her furlough this year. She has been granted leave by the Mission and the Board to come home, having more than fulfilled her first term of service. She may not reach this country until well on in May or possibly in June. She says: "I really am sorry to leave my work, but I am glad that Miss Martin is here to take my place when I leave. She is a very acceptable young lady," . . . . "We are having no cold weather this year, but perhaps are turn is coming."

The sad news from Egypt this month, was that of the death of the second child of Prof. Robert S. and Mrs. McClenahan. The death occurred at Asyut on the 29th of December, but we have no further particulars. The stricden parents will have the sympathy of the Church.

INDIA.

Word came of the safe arrival of Dr. Maria White and Miss Logan, of Liverpool, on the 11th of January. They had a reasonably good voyage on the Atlantic—"no

really rough weather." They would cross the Continent to Marseilles and sail thence to Bombay. Later word informs us that they were at Port Said on January 20.

A letter from Mrs. J. H. Martin, dated Bhera, December 26, gives the particulars of the sickness and death of their little boy Ray—their third son. He died on the 13th of November, 1901, after only a few days sickness. The stricken parents had much comfort in their child's evidences of piety, and of his prospect in view of death. Asked by his mother, "Don't you want to get well, Ray?" his response was, "If it's God's will, I'll get well; if not, I'll go." When asked what Jesus said, his reply was, "Come unto me." He said "Good bye" to each of his brothers, when at his request they were called to his bedside. He also asked to see some of the natives; bade them "goodbye" and said to them "always be good, and never be bad." "From time to time he said things that showed how strong his faith was." The bereaved parents can say with confidence, "It is well with the child."

In the close of her letter Mrs. Martin says: "Small-pox has been very bad here in Bhera for the past two months. Many deaths daily from it. We were vaccinated, and we think little of small-pox. The plague is very bad in Sialkot district. The Zafarwal missionaries seem to be in the midst of it all the time. The people object to the government doing anything to stop its spread, because of the interference with their caste rules; hence, the government is leaving them alone, and there are many, dying. The plague spreads, and it seems to be only a question of time until it will reach all the misston fields, and all over India too. Many are being inocculated as a preventive, and it seems to be very successful. . . . . We are now arranging to go out in camp on New Year's day, and be out for two months if all keep well. We have no Christians in our district, as you know, and it is all new work."

The Rev. J. H. Morton wrote from Jhelum the station to which he has been assigned, on the 7th of January: "We are thoroughly enjoying our work here. We like our Munshi (teacher) very much, and have very pleasant quarters in almost every respect. . . . . All are well here at present. The Week of Prayer is being observed by church meetings and evening meetings among the missionaries themselves. All seem to speak of the work as going on successfully."

There is fear at present of another famine in India this year.

TREASURER'S REPORT.

For Jauuary Treasurer Latimer reports as follows:

Presbyteries, $14,264.62; Sabbath schools, $1058.43; Individuals, Specials, etc., $2113.-85; Women's Board, $1850; Bequests, $1075; Interest, $257.67; Ladies' Missionary Societies, $53.16; Rev. G. W. Morrison Fund, $123.75: Pressly Memorial Fund, $30.67; Sudan Fund, $98.83; Gibson Trust Fund, $217.64; Helen Love Mackinnon Fund, $48.-60; Cummins' Memorial Fund, $18.90; Holland Christian Reformed Church, $15. Total, $21,226.12.

Specials—Gordon Memorial College, India, $2000; India Famine Orphans' Fund, $50 11; Asyut, Egypt, Hospital, $101.25; Asyut, Egypt, College, $10; Alexandria, Egypt, School Building, $2.

Robert L. Latimer, Treasurer,
21 N. Front Street, Philadelphia.

February 1, 1902.

This is a little more than $3000 above the contributions of the corresponding month last year. Yet the receipts are more than $11.000 less than they were on the 31st of January a year ago. Let it be kept before the churches that to come out square at the close of the year, the contributions to the Board for February, March and April must be more than $70,000.

W. W. BARR, Cor. Sec.

Philadelphia, February 10, 1902.

Work in an Eastern City.

I wonder if the good readers of this MAGAZINE know what a wide-awake missionary society we have here in the First United Presbyterian Church of Cambridge, Mass. I have been a subscriber of the MAGAZINE ever since we organized and have not as yet seen anything in it about our work in this Eastern City.

It is just thirteen months since our society started and we feel justly proud of what we have achieved in that time. We have about forty members and have sent monthly ten dollars to the Women's Board, to be disbursed wherever we thought it was most needed. One year ago we each received fifty cents talent money to invest as each one saw fit until it should grow to ten dollars. One month ago we had our ingathering and a very pleasant social at which time the members had increased their talents to three hundred and thirty-six dollars. With that and a birthday social we realized four hundred dollars to go toward the debt of the church.

We do feel we owe a great deal to our pastor's wife, who is our president. By her kind and tactful leadership she has been an instrument in God's hands of making us what we are today—a growing missionary

society.

Our earnest prayer and desire is that we may keep steadily on in the good work we have begun, and though we may not be able to go ourselves to minister to lost souls, by our help, we may send others to the fields that are white unto the harvest.

MRS. W. A STEVENSON.

Des Moines Presbyterial.

Des Moines Presbyterial, W. M. S, will meet at Albia, Iowa, March 25 and 26 Topics for discussion will be as follows:

Devotional—"Our Union to Christ." An hour of special prayer led by the President, Mrs. W. R. Baldridge.

Conference—"Practical work in our local societies." Financial, Delegate from Indianola; social, Mrs. Sara P. Fisher, Monroe; spiritual, Mrs. J. E. Springer, Summerset.

Devotional—"Sowing Bountifully." Mrs. R. H. Burnside, Oskaloosa.

"Motives for Sending the Gospel to the Heathen." Delegate from Newton.

"Encouragements in our Foreign Work." Delegate from 2nd Des Moines.

"The Relationship Between Missionary Interest and Congregational Growth." Mrs. Jennie Reeves, 3rd Des Moines.

"Individual Responsibility." Mrs. J. H. White, Winterset.

"How to Interest the Children in Missionary Work." Discussed by Miss Emily Nelson, Ewart; Miss Lillie Gillespie, Chariton; Rev. J. R. Jackson, Albia.

A Report from the W. G. M. S. will be given by Mrs. L. Proudfit.

Junior Hour and awarding of banner will be in charge of the Junior Secretary, Mrs. I. M. Knipe.

Mrs. Wm. Murchie will conduct the Thank-offering service.

The closing address of the convention will be given by Rev. J. Knox Montgomery, Chicago. All societies are earnestly requested to send full delegations.

MRS. A. C. DOUGLASS, Secretary.

Miss Katie McCrea.

The L. M. S. of Richmond, Kan., have been called to mourn the loss of a sister and treasurer of their society, Miss Katie McCrea. God called her home Dec. 19, 1901.

We wish to bear testimnny to her noble Christian character and cheerful disposition. Sadly we miss her, for her seat in the church, in the Sabbath-school, in the prayer-meetings and missionary meetings was seldom ever vacant. We miss her, yet our hearts are made to rejoice having confidence that for her to be with Christ is far better.

To the family we extend our deep sympathy in this their hour of sore trial and bereavement and commend them to Him who will not leave them comfortless.

While as a society we deeply mourn our loss we count it a privilege to bear witness to her Christian character and fidelity to her profussion.

MRS. J. C. GOWDY,
MRS. M. J. WILSON,
MRS. T. S. SEMPLE. } COM.

Mrs. Rebekeh Jane White.

The Women's Missionary Society of Ingram, Pa., desire to place on record a tribute of respect to the memory of Mrs. Rebekah Jane White, who was called to her heavenly home Dec. 20, 1901

For long, weary months a sufferer, the patience and cheerfulness with which she bore her sufferings was an inspiration to all who came in contact with her, and her faith and confidence made her death as beautiful as her life. She was a woman greatly beloved by all who knew her, a devoted faithful wife and mother and a kind friend and neighbor to all in need.

In her death our society has lost a faithful and devoted member, willing at all times to do what she could. Her work on earth is ended, but the influence of her cheerful Christian life remains.

We extend to the sorrowing family our sincere sympathy in their bereavement and commend them to the grace of God who alone was her stay and comfort in life and in death.

MRS. MARY HILL WISHART,
MRS. JENNIE M. MCMASTER,
MRS. ANNA A. EVANS. } COM.

Mrs. Rose Cathcart.

A tribute of love and respect from the Women's Missionsry Society of Adamsville, Pa., to the memory of their departed friend and sister, Mrs. Rose Cathcart, who, we believe, has joined "The Choir invisible."

She was ever forward in every good work, giving liberally and cheerfully of labor and means to all church work, since to her it was a labor of love. She had that sweet spirit of charity which neither thinketh or speaketh any evil, and faithfully discharged the duties of the positions which in the providence of God she had been called to fill.

Her last day upon earth was spent as usual in the courts of God's house among kindred and friends; but in the silent watches of the night the Angel of Death came quickly and gently touched her and she awoke with loved ones amid the glories of the Church Triumphant It was a fitting and beautiful ending of a Christian life.

May we be prepared when the Son of Man cometh, for we know not the day nor the hour. COM.

WATER CARRIERS IN SYRIA.